ANGELOPHONE HYMNS

ANGELOPHONE HYMNS

AS SUNG BY THE CELEBRATED BARITONE

HENRY BURR

.....FOR THE.....

FAMOUS ANGELOPHONE RECORDS

FIFTY CHOICEST

OLD FIRESIDE TUNES

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ANGELICO
NEW YORK CITY—LONDON, W., ENG.
1916.

THE ANGELOPHONE WAY

We have adopted a new way of getting quickly into public notice. Instead of spending a Million Dollars in *advertising*, THE ANGELOPHONE will do its business the first year **without one penny of profit**—then gradually advance prices when everybody knows about our wonderful instruments and wants them.

Join with us in making known THE ANGELOPHONE and share the saving on advertising this year.

Our Seven-inch Records equal any ten-inch discs and sell for 10c each.
The set of 50 for $5.00.

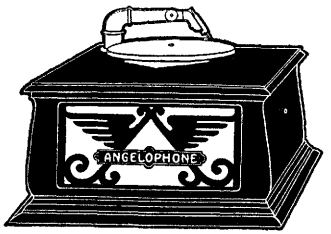
NOR IS THIS ALL: A similar Jobbers Rate is given you on our Machines in three styles.

The *Retail Prices* are as good values as any, but-
Our *Wholesale Rate* is one-half.
Our *Jobbers Rate* is **one-third.**

For One Year the public is to have the **JOBBERS RATE,** to quickly bring our superb instruments to universal knowledge. **The only condition** is that to obtain this special price on the Machines our 50 Record Set of Old Fireside Hymns shall have been purchased.

Thus the **"ACME" ANGELOPHONE** will cost you only $8 33; the **"SUPERBA" ANGELOPHONE** will cost you but $16.67; while the **"CABINET" ANGELOPHONE** can be obtained for only $33.33.

What think you of "THE ANGELOPHONE WAY"?



ACME ANGELOPHONE

THE "ACME" ANGELOPHONE

ROSEWOOD FINISHED—In one respect just as good as the very best. It is equipped with our UNIVERSAL ARM and SUPERBA SOUND BOX, and a GENUINE SWISS MOTOR, steady running, durable and almost noiseless.

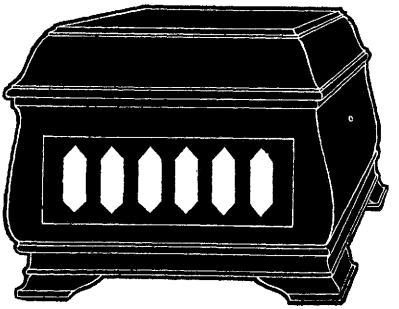
Retail Price.....$25.00	**"THE ANGELOPHONE WAY"** lets the public have this machine at **JOBBERS PRICE** during the year 1916.
Wholesale Price 12.50	
Jobbers Priee... 8.33	

Superba Angelophone

A beautiful piece of parlor furnishment—a credit to the finest home. Equipped with a DOUBLE SPRING NOISELESS SWISS MOTOR, steady, strong and sweetly musical. The excellent tone of its SUPERBA SOUND BOX must be heard to be appreciated.

Retail Price	**$50.00**
Wholesale Price	**25.00**
Jobbers Price	**16.67**

"THE ANGELOPHONE WAY" enables you to help advertise **THE ANGELOPHONE** and thus secure a sample at **JOBBERS PRICE** during 1916.



SUPERBA ANGELOPHONE

CABINET ANGELOPHONE

THE CABINET ANGELOPHONE

IN EVERY RESPECT this is our very best instrument. It is equipped with the famous SUPERBA SOUND BOX and UNIVERSAL ARM, and plays any kind of a disc record made. Its tone is clear, sweet, musical, and will fascinate you at once you see and hear it. It has heavy SWISS DOUBLE MOTORS, durable, noiseless, steady—not wabbly.

Retail Price	**$100.00**
Wholesale Price	**50.00**
Jobbers Price	**33.33**

Read **"THE ANGELOPHONE WAY"** and learn how you can **this year** help advertise **THE ANGELOPHONE**, and obtain a sample for yourself at **JOBBERS PRICE.**

ASK YOUR DEALER OR WRITE US DIRECT

ANGELICO—NEW YORK CITY, U. S. A.

"The Power of Jesus' Name"

EVIDENTLY the hymns of the past were nearer the Truth, nearer to the Bible teaching, than were the Creeds. The Hymns represented the hearts of God's people. The Creeds represented their bewildered heads. For instance, we sang, "All hail the power of Jesus' Name," and how, eventually, all mankind, as well as the angels, will bow to that Name. But our Creeds contradict this—contradict the Bible also. The Creeds declare that only the saintly few who now bow to the Name of Jesus will escape eternal torture. According to the Creeds more than nine-tenths of humanity are now writhing with pain and cursing their great Creator. How sad our mistakes! How seriously this mistake has warped our conceptions of our Creator—of His love and of His power! Truly, we made the Word of God of none effect through our human traditions.—*Matthew 15:6.*

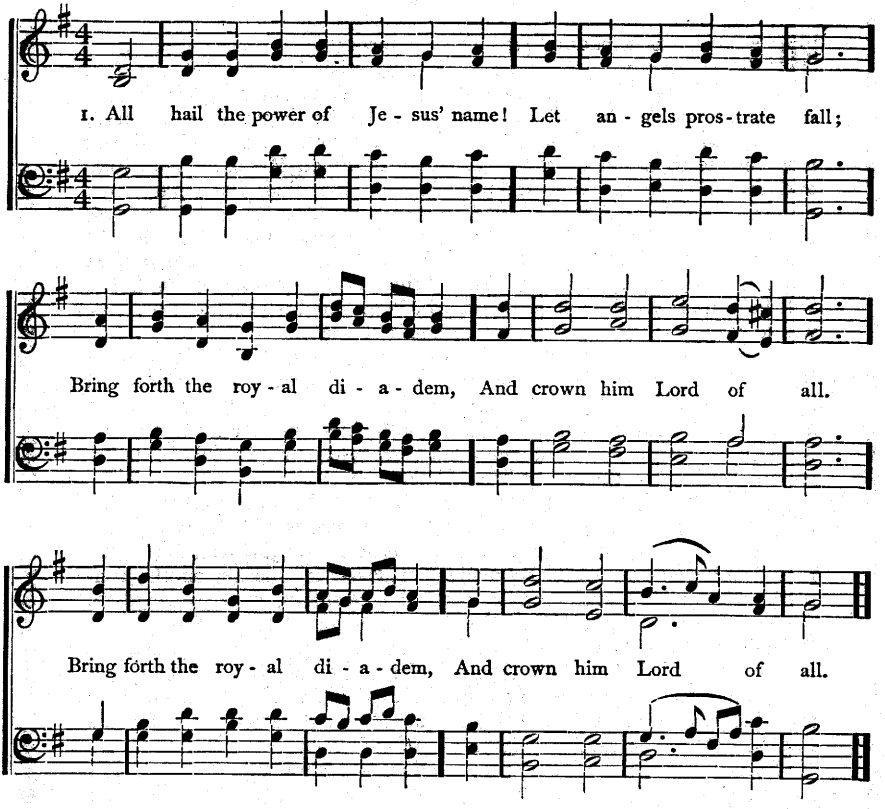
Now we are awakening! Thank God that the Apostle's prayer for the Church at Ephesus is now fulfilling in all God's true people: "I pray God for you, that the eyes of your understanding opening, ye may be able to comprehend with all saints the heights and the depths, the lengths and the breadths, and to know the love of God, which passeth all understanding."—*Ephesians 1:18; 3:18, 19.*

The *Name* of Jesus signifies the power, the authority, the character of Jesus. His name was miraculously given by Divine authority as signifying Savior, Deliverer. "He shall save His people from their sins." True, only those who come to a knowledge of the Gospel, accept its terms and consecrate themselves to the Lord—only these, as yet, are saved; and they, admittedly, are few. They alone constitute the true Church whose names are written in Heaven—the Bride class, who, at the Second Coming of Jesus, are to be united with Him in His glory, honor and immortality. Their union, by the resurrection change, is figuratively styled "marriage."—*Revelation 19:7.*

However, the Lord declares, "Other sheep I have which are not of this fold; them also I must bring, that there may be one fold and one Shepherd." *(John 10:16.)* The other sheep of this promise are the non-elect—those who will come to a knowledge of the Truth during the Millennium. All such who heartily respond will get a blessing of life everlasting—a restitution blessing, restoring them to human perfection and restoring to them the earthly Paradise lost through sin.

Blessed are all who have the hearing ears and obedient hearts in the present life, for they will obtain the Heavenly reward. But how glad we are that God has promised that, eventually, *all* the blind eyes shall be opened, *all* the deaf ears shall be unstopped, and that unto Jesus every knee shall bow and every tongue confess, to the glory of God; and that all who will then refuse obedience will be destroyed from amongst the people in the Second Death.—*Acts 3:19-23.*

All Hail.

CORONATION. C. M.

1. All hail the power of Je - sus' name! Let an - gels pros - trate fall;
Bring forth the roy - al di - a - dem, And crown him Lord of all.
Bring forth the roy - al di - a - dem, And crown him Lord of all.

1 All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

2 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

3 Ye saints, whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at his feet,
And crown him Lord of all.

4 Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

"A Thousand Years! Earth's Coming Glory!"

MESSIAH'S Kingdom repeatedly referred to throughout the Old Testament was the center of all Jewish hopes. But the fact that it will last a thousand years was not mentioned: it was merely Messiah's Day. The Holy Spirit by St. Peter first declared, "A day with the Lord is as a thousand years." St. Paul did not mention the thousand years, but merely proclaimed Messiah's Kingdom, and that He would reign victoriously until He shall have put down all opposition to God's will. *(1 Corinthians 15:25.)* It is in the book of Revelation that we have the clear statements that Messiah will reign for a thousand years; that His faithful Bride will reign with Him, a "Royal Priesthood"; that during that thousand years Satan will be bound and the whole world will be granted a judgment or trial, whose results will be life-eternal or death-eternal.

Another picture of the thousand years represents Messiah's glorious Reign of Righteousness as a White Judgment Throne, pure, righteous, benevolent, before which will be gathered all people, to the intent that all who will demonstrate their love for righteousness and truth may be uplifted out of sin and death and brought back to full harmony with God and to everlasting life.—*Revelation 20.*

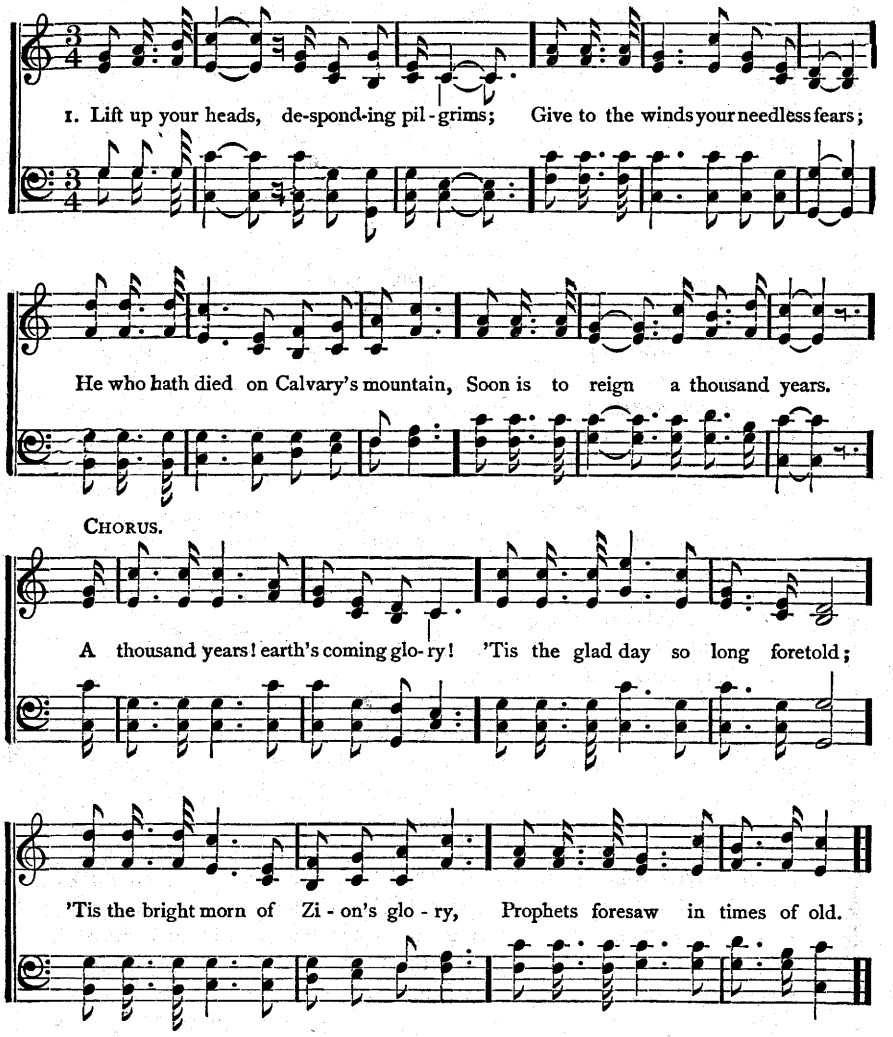
While the Jews, according to their light, looked forward to Messiah's Kingdom as an earthly one, in which every man would "sit under his own vine and fig tree," and "the wilderness would blossom as the rose," and God's footstool be made glorious—the Church, on the contrary, was given a different, a spiritual conception, of the Kingdom. We see the propriety of this: Messiah's Kingdom is to be of two parts, the spiritual, which will be invisible to men, but all-powerful; and the earthly, which will be visible to men. Christ and his faithful followers, His Bride, will constitute the spiritual Kingdom; while Abraham, Isaac and Jacob and all the faithful of the Prophets down to John the Baptist will be the earthly rulers.—*Matthew 11:11.*

The call of Spiritual Israelites to joint-heirship with Jesus in His Spiritual Kingdom belongs to this Gospel Age only. The Church's change of nature from human to Divine begins with the begetting of the Holy Spirit and will be completed in the resurrection change. St. Paul explains this and declares, "Flesh and blood cannot inherit the Kingdom of God." *(1 Corinthians 15:50.)* He also tells us that the earthly rulers of the future cannot be perfected until after the Church's resurrection. *(Hebrews 11:38-40.)* So also Jesus declared, that the least one in the Kingdom would be greater than John the Baptist, the greatest of the Prophets.—*Matthew 11:11.*

Bible chronology shows that we have been in the great Seventh Day, or Thousand-Year Sabbath, for now forty-four years. This period is called the Millennial Dawn. Nearly all the inventions that make our day so wonderful have come to light during this dawning time.

The Bible tells that, while a dark cloud will supervene—"a Time of Trouble such as never was"—nevertheless speedily thereafter the glorious Kingdom of Messiah will, like a sunburst, enlighten and bless all the families of the earth.—*Galatians 3:29; Matthew 13:43; 24:15-21.*

A Thousand Years.


1. Lift up your heads, de-spond-ing pil-grims; Give to the winds your needless fears;
He who hath died on Calvary's mountain, Soon is to reign a thousand years.
CHORUS.
A thousand years! earth's coming glo-ry! 'Tis the glad day so long foretold;
'Tis the bright morn of Zi-on's glo-ry, Prophets foresaw in times of old.

2 Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

3 What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

4 Haste ye along, ages of glory;
Haste the glad time when Christ appears.
O! that I may be one found worthy
To reign with him a thousand years.

Note.—ANGELOPHONE RECORDS omit verse 4.

What Is Soul-Awakening?

WE SING, "Awake, my soul," but what does it signify? The implication that all mankind are in a stupor and need to be awakened is a correct one. Many are physically awake, but not mentally awake. Some are both physically and mentally awake before they are morally awake. Soul-awakening signifies a full, all-round awakening to a proper comprehension of who we are, what we are, why we are, and the possibilities of the present and of the future.

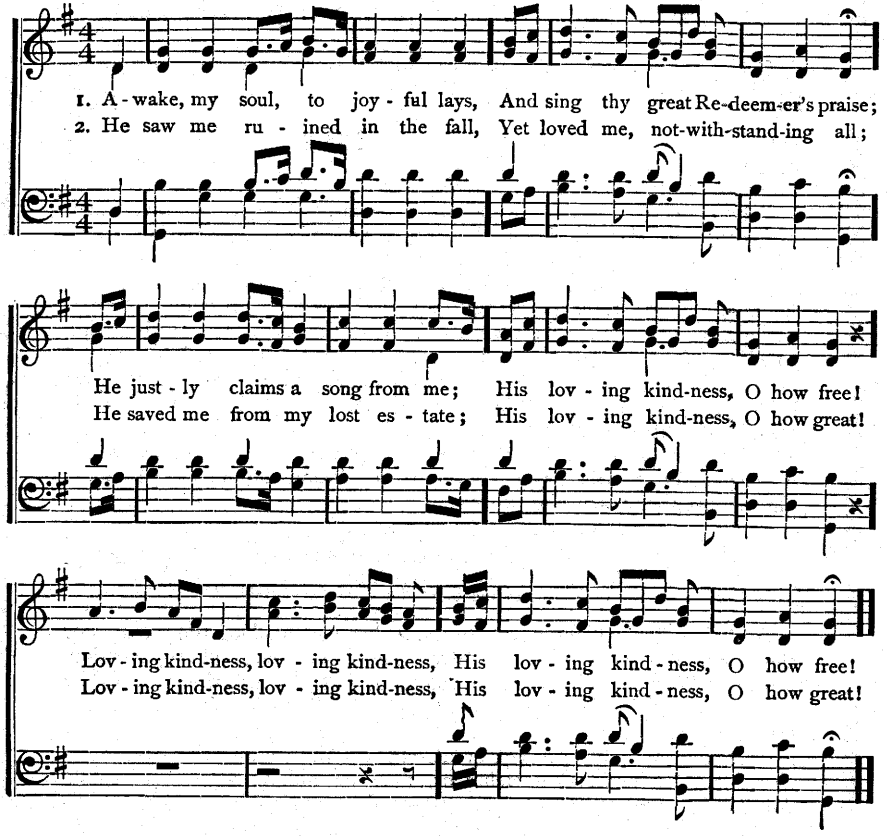
Those who are neither mentally nor morally awake are passing through life as mere animals—like the busy bee, they lay up honey of wealth for others to enjoy, unappreciative of their opportunities, intellectual, moral and spiritual.

The awakening may come slowly or suddenly—perhaps induced by disappointments or losses, accidents or sickness. To the mentally and morally awakened the accumulation of dollars, or of houses, or of acres, is no longer soul-satisfying. He perceives right and wrong in a new light. He discovers the real import of the Golden Rule and subjects acts, words and thoughts to this Rule. Mental and moral awakening are specially desirable, because they may lead on as preparatory steps to full soul-awakening. The awakened soul asks, Why did God create me? It seeks for a Divine message and seeks fellowship with God, realizing the need of instruction and guidance, in order to attain its ideals.—*Psalm 43:3.*

It is at this juncture that the awakened soul is in danger from the Adversary and his deluded servants, who, in the name of light, would lead away from God into paths of human speculation.

The awakened soul needs the wisdom from above. It needs to learn its need of vital union with the Divinely-appointed Savior. It needs to learn that there is only one door into the sheepfold, only one way to enter the family of God, only one way to enter the School of Christ to be taught of Him, only one way to come under the Divine arrangements which guarantee that "all things shall work together for good" to those who take this way. It needs to learn that this one way is self-surrender—the giving up of the human will in complete submission to the Divine will, and that the "narrow way" of devotion to the principles of righteousness is the way to glory, honor and immortality.

Soul-awakening leading on to a full consecration to God's will through Christ brings Spirit-begetting and real Spirit illumination. Thenceforth the deep things of God may be discerned through His Word.—*1 Corinthians 2:14.*

51 Awake, My Soul, to Joyful Lays.

1. A - wake, my soul, to joy - ful lays, And sing thy great Re-deem-er's praise;
2. He saw me ru - ined in the fall, Yet loved me, not-with-stand-ing all;
He just - ly claims a song from me; His lov - ing kind-ness, O how free!
He saved me from my lost es - tate; His lov - ing kind-ness, O how great!
Lov - ing kind-ness, lov - ing kind-ness, His lov - ing kind - ness, O how free!
Lov - ing kind-ness, lov - ing kind-ness, His lov - ing kind - ness, O how great!

3 Though numerous hosts of mighty foes
Combine its heav'nward way t'oppose,
He safely leads his Church along:
His loving kindness, O how strong!

4 When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood:
His loving kindness, O how good!

5 And when earth's rightful King shall come,
To take his ransomed people home,
I'll sing upon that blissful shore:
His loving kindness evermore.

Note.—ANGELOPHONE RECORDS omit verse 3.

"Beyond the Century's Swinging Portal"

THIS inspiring hymn was given to the world near the opening of the Twentieth Century. We are not to think of the writer as inspired in the same sense as were the Twelve Apostles; but may it not be that God has used such writers in a sense to state, with a clearness and accuracy beyond their own appreciation, glorious things in respect to Messiah's Kingdom?—*2 Peter 1:21.*

The portals of this wonderful Twentieth Century have been swinging but sixteen years; but more and more the glorious light of the New Dispensation is discernible. The Kingdom is coming, its glory is at the gates of the world! The political, social and financial rulers of earth recognize not the King's presence. Nevertheless, true to our Lord's own prophecy, in this very time He is taking to Himself His great power, and is about to glorify His Church and begin His Reign of Righteousness. The nations are angry, and are bringing upon themselves the Divine Wrath, which has planned their utter destruction.—*Revelation 11:15-19.*

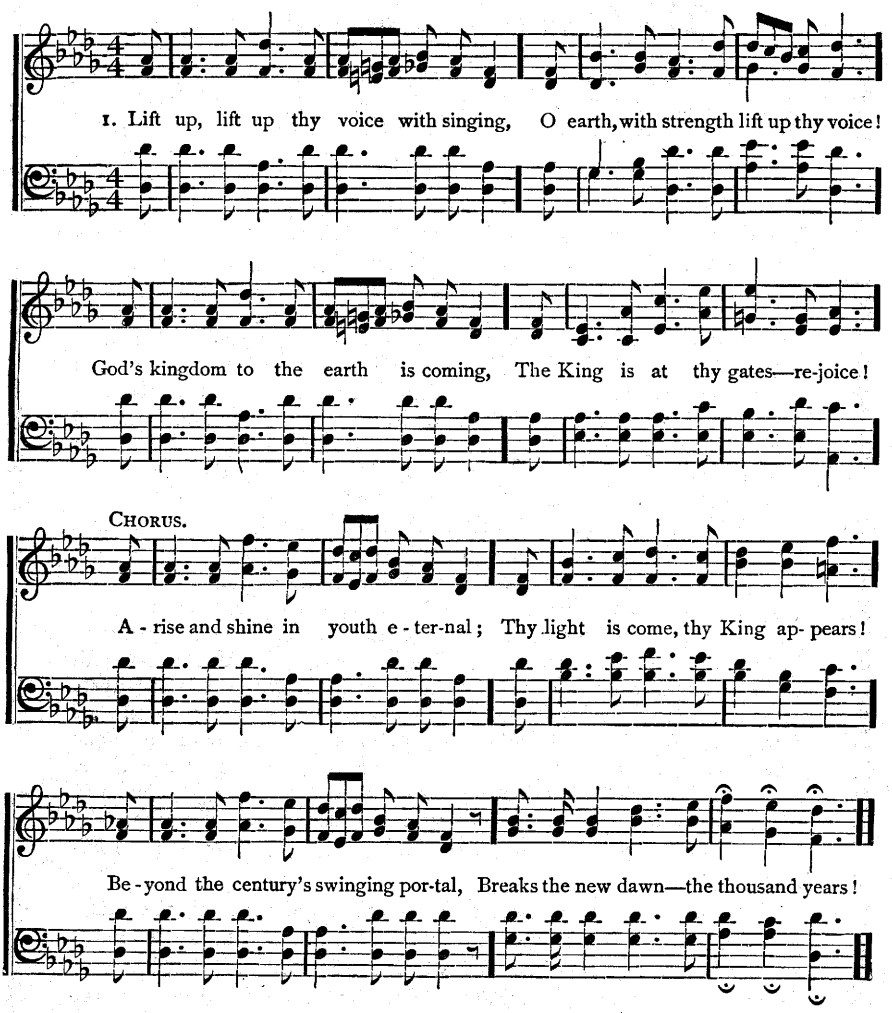
How forcefully the poet pictures the present great war, which is leading on to the Armageddon of revolution and anarchy! How almost prophetic are the words:

"And while the earth with strife is riven,
And envious factions Truth do hide,
Lo! He, the Lord of earth and Heaven,
Stands at the door and claims His Bride."

But Messiah's Kingdom cannot take full control of the earth, nor the Sun of Righteousness scatter the ignorance and superstition, until God's elect Church shall have passed beyond the veil to be forever with the Lord, partakers of His glory, honor and immortality.—*Romans 2:7.*

The object of the present great war for the commercial supremacy of earth, for national enrichment, may be hidden from the people for a time under various pretexts—called uplift, culture and civilization. But soon the weakening of all these nations, predicted in the Bible, will be accomplished. Soon the people will see the folly of such waste of human life and the entailment of financial burdens upon coming generations. Then they will be angry, and the Bible declares, will dash their governments to destruction.—*Psalm 2:9; Revelation 2:26, 27.*

This is the Battle of the Great Day of God Almighty. It is man's part! Then God's part will come. He will smite the people with the Sword of His mouth, the Message of Truth, of love. The knowledge of God's goodness and love will cut them to the heart and lead them to repentance. Ultimately, the world will rejoice in God's Kingdom. It will be "the desire of all nations," as God has declared.—*Revelation 16:14; 1:16; Haggai 2:7.*

Beyond the Century's Swinging Portal.

1. Lift up, lift up thy voice with singing, O earth, with strength lift up thy voice!
God's kingdom to the earth is coming, The King is at thy gates—re-joice!
CHORUS.
A - rise and shine in youth e - ter-nal; Thy light is come, thy King ap- pears!
Be - yond the century's swinging por-tal, Breaks the new dawn—the thousand years!

2 And while the earth with strife is riven,
And envious factions truth do hide,
Lo! he, the Lord of earth and heaven,
Stands at the door and claims his bride.

3 Lift up thy gates! bring forth oblations!
The Lord of earth his message sends;
His Word, a sword, will smite the nations;
His name, the Christ, the King of kings.

4 He's come! let all the earth adore him;
The path his human nature trod
Spreads to a royal realm before him,
The LIFE of life, the WORD of GOD!

Note.—ANGELOPHONE RECORDS omit verse 4.

The Closest Bond of Fellowship

LONG AGO men learned that "In union there is strength." We see this in the Guilds of the past, in the Trades-Unions of the present, and in the fraternal organizations of Masonry, Odd Fellowship, etc. In every case the attempt is to bring together only those having a common interest; and in many instances this signifies a selfish interest. Indeed, without the selfish interest, we imagine that all the great social, political, financial and trades organizations would immediately fall to pieces.

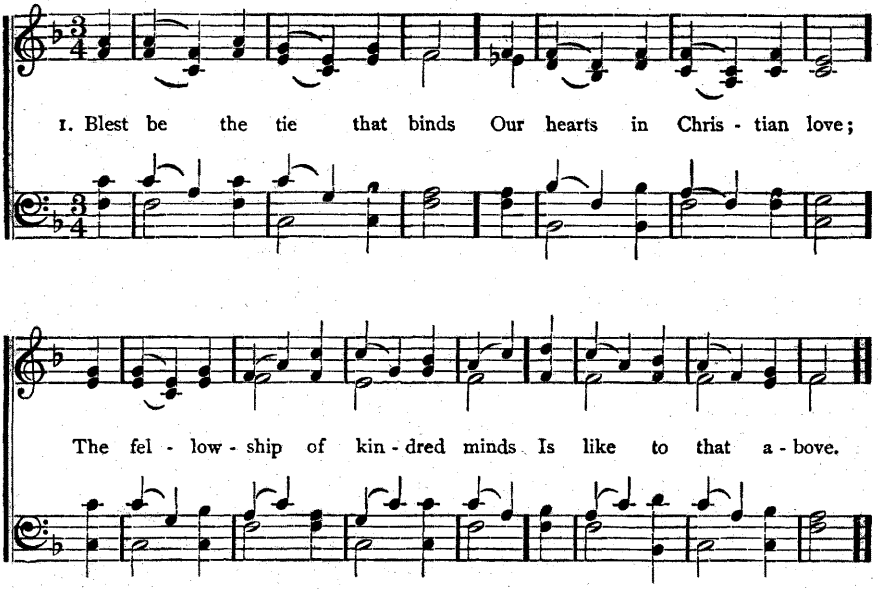
Even along religious lines of fellowship and brotherhood selfish interests often play an important part. How many join an earthly church, not because they believe the creed, but because they wish fellowship, and financial and social advantages which membership in such an organization will gain them! Indeed, if we take them at their own word, the majority of ministers of all denominations, and the majority of church members, would speedily desert their creeds if the social and selfish influences disappeared; for they often tell us that they do not believe their professed Creeds.

When we sing, "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that Above," we are describing a different kind of Church-membership, a different kind of tie, which unites all of "like precious faith" in the one "Church of the Living God, whose names are written in Heaven," in "the Lamb's Book of Life." Those who can sing this hymn with the spirit and with the understanding, are, of course, comparatively few—the saints of God, sons of God, members of the Body of Christ, the Royal Priesthood. They are not to be found in any one denomination; but so far as we may judge a very few are to be found in every denomination, and some outside of all denominations. Their hearts are bound together by the Truth, by sympathy, and by glorious prospects for the future.—*Luke 10:20; 1 Peter 2:9; Philippians 4:3.*

We are unable to go into any gathering and pick out the saints of God, because we cannot read the heart, we cannot know which are making true professions and which false. Only the Lord is able to do this; as the Bible declares, "The Lord knoweth them that are His." We prefer to take each at his profession, and let each live up to the perfect standard to the best of his ability. The Lord's decision as to who will be of the Royal Priesthood, and who of the antitypical Levites, will be shown by and by, in the resurrection, when He will give the rewards.—*Revelation 11:18.*

53 Blest Be the Tie That Binds.

DENNIS. S. M.



1 Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

2 Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.

3 Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

4 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

5 When we asunder part,
O may this mutual love
Encourage every fainting heart,
His zeal and faith to prove.

6 Our glorious hope revives
Our courage every day,
While each in expectation strives
To run the heavenly way.

Note.—ANGELOPHONE RECORDS omit verses 4 and 5.

Blowing the Jubilee Trumpet

GOD GAVE to Israel through the Mosaic Law a Jubilee arrangement which operated much like our present-day Bankruptcy law, only its provisions were more sweeping. The Mosaic Law provided for the cancellation of all debts in the year of Jubilee—every fiftieth year. The family inheritance might be sold, but only until the Jubilee year; all bondage in service to others ended with this year. In the Jubilee year all debts were cancelled.—*Leviticus 25:8-10.*

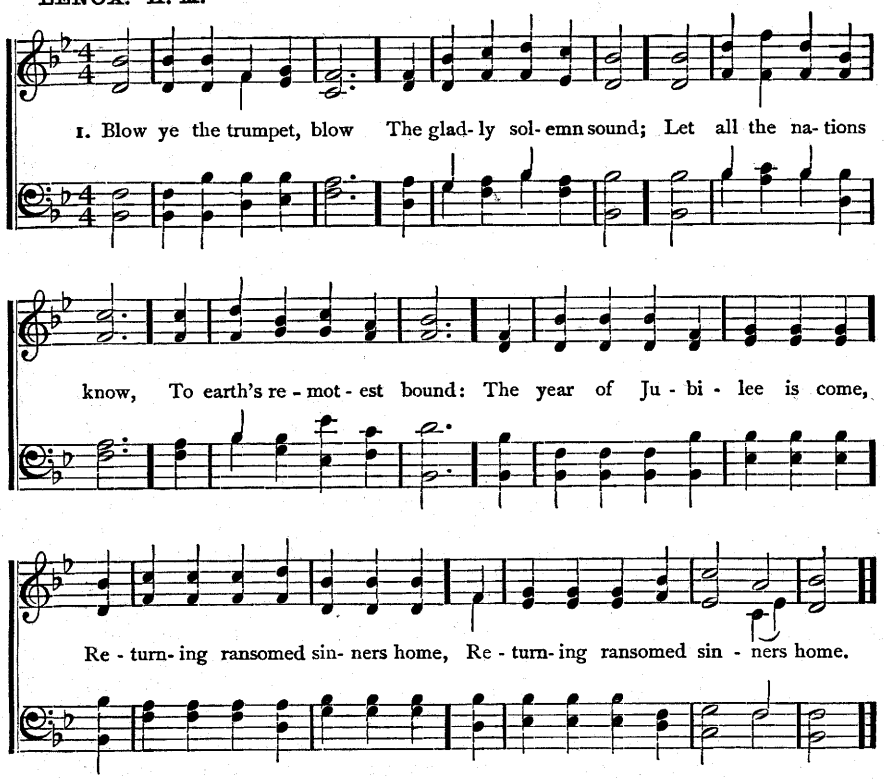
This beneficent arrangement was a special picture, or type, representing the ultimate outworkings of God's great Plan of the Ages. The man in debt represented the sinner—Adam and his race. The sale of his property represented the forfeiture of all rights to the blessings of earth, which came upon man as a result of sin. The slavery of the family in service represented the slavery to sin and death through human weakness. Thus God shows that He never designed that man should always continue a slave to imperfection and ignorance, shackled by his great Adversary, Satan. He never purposed that man's heritage should be lost to him forever through death. God purposed, from before the foundation of the world, the bringing in of the Jubilee time by Messiah's Kingdom, during which man might return to the liberties, blessings and favors of God originally his portion. The Times, or years, of Messiah's Kingdom are in the Bible styled "the Times of Restitution." The basis of Restitution was laid in the death of Jesus, who died "the Just for the unjust," a willing Sacrifice. The Times of Restitution are to follow the Second Coming of Christ, when He shall establish His Kingdom and restore to the willing and obedient what was lost in Eden.—*Acts 3:19-21.*

Thus Israel's year of Jubilee represented the great Thousand-Year Epoch of Messiah's Kingdom, in which the reign of Sin and Death shall be forever broken, and as St. Paul declares, "The creature [mankind] shall be delivered from the bondage of corruption" into the glorious liberty of sons of God."—*Romans 8:21.*

The Church will not share in the Jubilee with the world, but now, by faith, receives a still better portion—joint-heirship with Christ. With Him, as His Bride, the Church will be God's agency for giving Restitution to the world. If Bible students are correct, we are just on the eve of these Restitution Times, and the silver trumpet is now proclaiming the New Dispensation. As Israel's priests blew the silver trumpet, so here, the Royal Priesthood make known in advance the truth respecting Restitution.

Blow Ye the Trumpet, Blow.

LENOX. H. M.


1. Blow ye the trumpet, blow The glad- ly sol- emn sound; Let all the na- tions
know, To earth's re - mot - est bound: The year of Ju - bi - lee is come,
Re - turn- ing ransomed sin- ners home, Re - turn- ing ransomed sin - ners home.

2 Jesus, our great High Priest,
Hath full atonement made;
Ye weary spirits rest;
Ye mournful souls be glad:
The year of Jubilee is come,
Returning ransomed sinners home.

3 Extol the Lamb of God,
The all-atoning Lamb;
Redemption through his blood,
To all the world proclaim:
The year of Jubilee is come,
Returning ransomed sinners home.

4 Ye, who were sold for naught,
Whose heritage was lost,
May have it back unbought,
A gift at Jesus' cost:
The year of Jubilee is come,
Returning ransomed sinners home.

5 The seventh trumpet hear,
The news of heavenly grace;
Salvation now is near;
Seek ye the Saviour's face:
The year of Jubilee is come,
Returning ransomed sinners home.

Note.—ANGELOPHONE RECORDS omit verses 4 and 5.

The Dawn of the Golden Age

FOR OVER three thousand years the Bible has been declaring that a Divine curse is upon man and his earthly home, and that he cannot extricate himself. However, the Bible assures us that God, who imposed the sentence of death and labor with sweat of face—the curse—has purposed that it shall be rolled away, and that instead of Divine displeasure shall come blessings through Messiah's Kingdom.

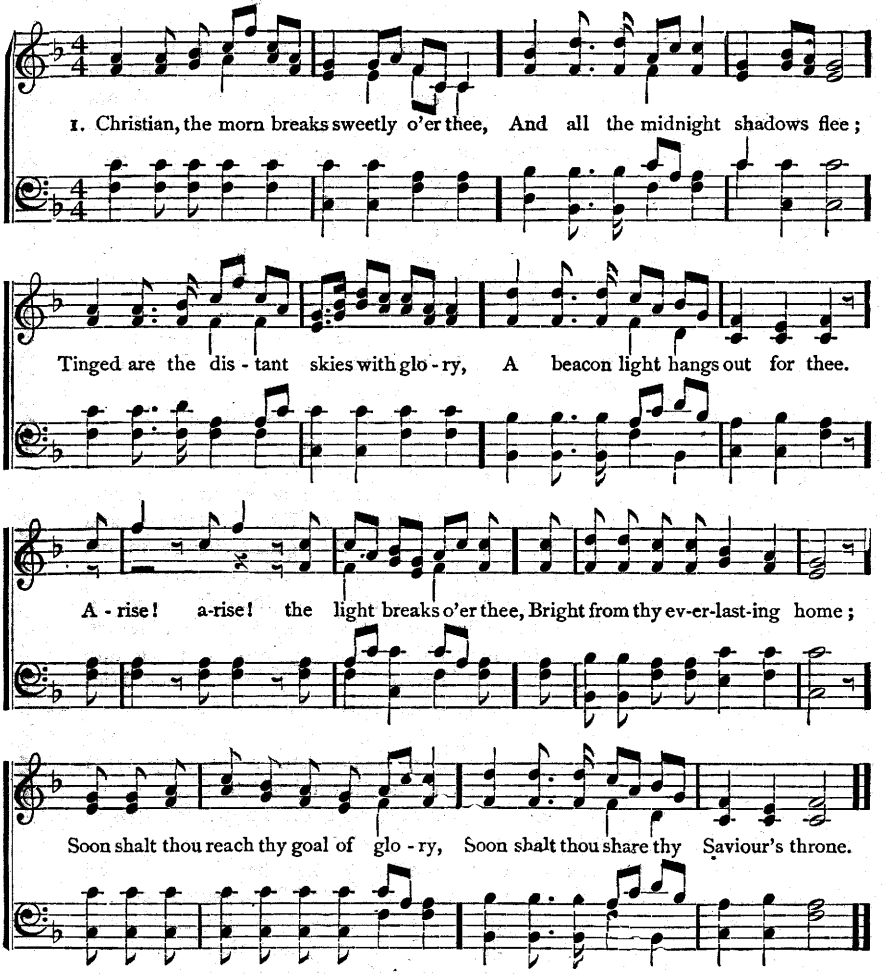
Moreover, a time was fixed in the Divine purpose for the bringing in of these blessings through Messiah's Kingdom. The reign of Sin and Death was to be permitted for six great Days of a thousand years each, in which mankind would learn the "exceeding sinfulness of sin," and of his own inability to free himself from it and its penalty—sickness, sorrow, death. The great Seventh Day, also a thousand years long, was appointed for Messiah's Kingdom. *(2 Peter 3:8.)* Everything will be taken out of man's hands and put under the control of Messiah for human uplift—to bring the willing and obedient back to God, to perfection and everlasting life.

The coming of Messiah's Kingdom and its blessings of Restitution was foretold by all the Prophets. *(Acts 3:21.)* God declared to Abraham that the great Messiah to bless all the families of earth would be of his seed. Finally, Jesus came, and by His death for man He gained the right to be the Messiah and do the uplifting work. He came before the time for blessing and release from the curse—to call out from the world of sinners a special class, the Bride class, to be His joint-heirs in His Kingdom, sharers of His glory, honor and spirit nature. Jesus promised through His Apostles, and in His special Revelation, that as a result of His Kingdom there would be no more curse, and ultimately no more sighing, crying or dying. All these wonderful changes are to mark the New Day—the long-looked-for Golden Age.—*Revelation 21:1-5; 22:1-3.*

God's true saints, instructed through the Bible, realize that the New Day is now dawning, that we are already forty years into it, that many of its blessings are now here, though the Sun of Righteousness has not yet risen. "Midnight shadows" of ignorance and superstition are passing away, and the beauty of God's character and glorious Plan for humanity are becoming more and more discernible as the light of Morn increases. God's people are made joyful by what they see, and it is their privilege to tell it out to the world.

The Bible intimates that none except the Saints of God will be able to see clearly the new dawn until their eyes of understanding shall be rudely opened by the great Time of Trouble with which the New Dispensation is being ushered in.—*1 Thessalonians 5:4-6.*

55 Christian, the Morn Breaks Sweetly.

DAY DAWN. 9.8.

1. Christian, the morn breaks sweetly o'er thee, And all the midnight shadows flee;
Tinged are the dis - tant skies with glo - ry, A beacon light hangs out for thee.
A - rise! a-rise! the light breaks o'er thee, Bright from thy ev-er-last-ing home;
Soon shalt thou reach thy goal of glo - ry, Soon shalt thou share thy Saviour's throne.

2 Lift up thy head; the day breaks o'er thee;
Bright is the promised shining way!
Light from heaven is streaming for thee;
Lo! 'tis the dawn of perfect day
Rejoice! rejoice! in hope of glory,
Counting all else but vanity:
Precious this truth; O seek and hold it,
And send it forth that all may see.

Looking From Mount Pisgah

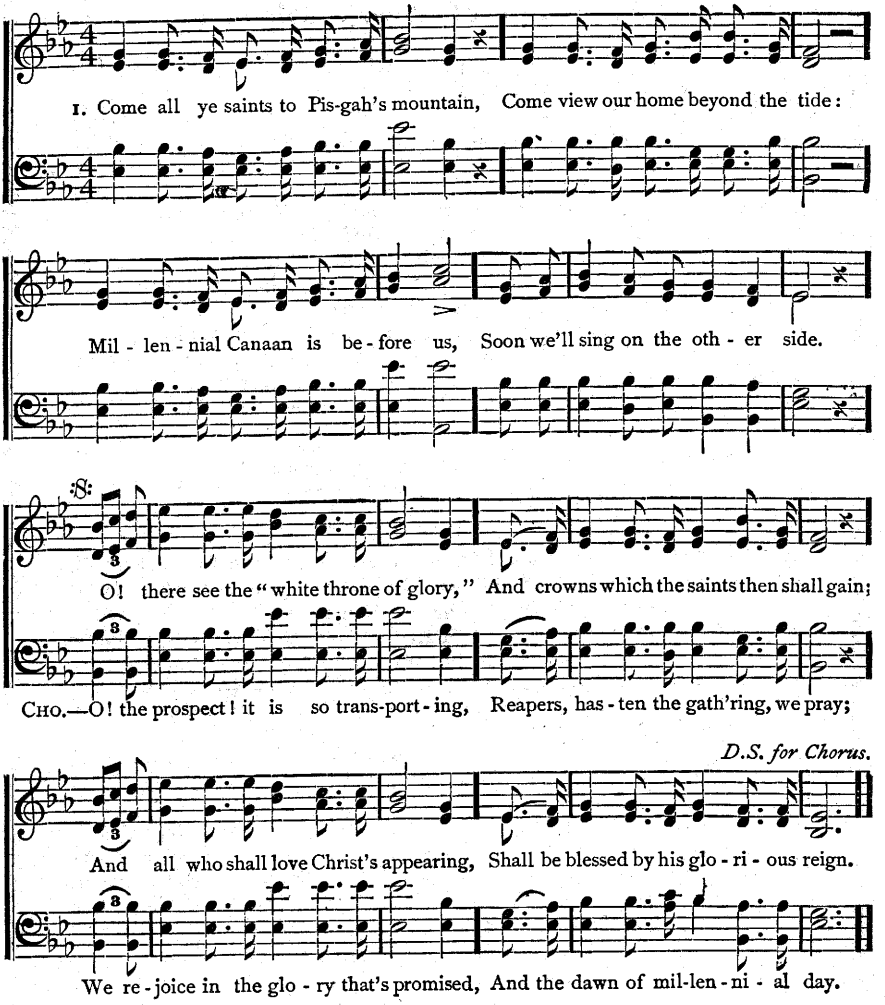
BEFORE Moses' death God permitted him to go up into Mt. Pisgah and from there view the Land of Promise. Similarly God's people of today are permitted to ascend the mountain of faith and behold things which others cannot appreciate, things which God has prepared for them that love Him. These things are revealed to them through the Word of God, illuminated by His Spirit. They see God's promises that the reign of Sin and Death, which has continued for over six thousand years, is to be broken; that Satan shall be bound for a thousand years that he may deceive mankind no more; that during that period Christ will reign as the King of Glory over the whole earth.—*Revelation 20:1-3.*

They see that Jesus will not reign alone, but that according to the Father's Plan, the Church will be joint-heirs in His Kingdom—figuratively styled His Bride. They see that in becoming Jesus' disciples by a full consecration of their lives to God's will, and by the begetting of the Holy Spirit, they become sons of God. They see that then they must grow in grace, knowledge and love, as a New Creation, and that they shall finally experience a wonderful resurrection change, to make them spirit beings like their Redeemer, and sharers of His glory. St. Paul describes this great change in his matchless resurrection discourse, in *1 Corinthians 15:43, 44.*

From the Pisgah of faith God's faithful can see their future glory, honor and immortality with their Lord; that they will be kings to rule the world, under their chief King, Jesus; priests to teach and to heal, under their great High Priest, Jesus; judges, under Him as chief Judge, to reward, punish and instruct the world.

Looking through the telescope of God's Word, they see the glorious Restitution to come to all mankind, lifting them up from meanness, ignorance, superstition. sin and death back to God's image and likeness, as Adam first enjoyed this, plus the knowledge gained through the fall and the rising again.

They see that ultimately the whole earth shall be filled with the glory of God, that the curse will be no more. They see from the promises of the Bible that ultimately those who refuse to become perfect will be destroyed in the Second Death, and that thus there will be a clean Universe. They see that then the Messianic Kingdom will end and the dominion be delivered up to the Father *(1 Corinthians 15:24),* and that other ages will open up, in which God will show forth the exceeding riches of His grace toward His faithful elect class, Jesus and the Church. *(Ephesians 2:7.)* What a wonderful view from this Pisgah of faith!

Come, All Ye Saints, to Pisgah's Mountain.

1. Come all ye saints to Pis-gah's mountain, Come view our home beyond the tide:
Mil - len - nial Canaan is be - fore us, Soon we'll sing on the oth - er side.
:S:
O! there see the "white throne of glory," And crowns which the saints then shall gain;
CHO.—O! the prospect! it is so trans-port - ing, Reapers, has - ten the gath'ring, we pray;
D.S. for Chorus.
And all who shall love Christ's appearing, Shall be blessed by his glo - ri - ous reign.
We re - joice in the glo - ry that's promised, And the dawn of mil-len - ni - al day.

2 Thence springs of life will e'er be flowing,
Robing the earth in living green,
Visions of beauty rise before us
When the King and the saints shall reign.
Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour.

3 Faith now beholds salvation's river,
Gliding from underneath the throne,
Bearing its life to whomsoever
Will return to his Father's home.
They will walk 'mid the trees by the rivers,
With the friends they have loved by their side;
They will sing the glad songs of salvation,
And be ready to follow their guide.

Note.—ANGELOPHONE RECORDS omit verse 2.

The Fount of Every Blessing

THE BIBLE presents the great Jehovah God as the Fountain of all blessings both to angels and to men—"The Father of Mercies." from Whom cometh down "every good and perfect gift." *(2 Corinthians 1:3; James 1:17.)* We properly appreciate our Lord Jesus Christ as the honored Channel through which the Divine blessings come to us; but we must look to the Heavenly Father chiefly, as the Apostle has directed, saying, All things are *of* the Father; all things are *by* the Son.—*1 Corinthians 8:6.*

Similarly God's people may feel grateful to their fellows of the Church, to friends, and to the world, for blessings and privileges, honors and opportunities. But it should never be forgotten that God is the Fountain of blessings, and that others communicate these blessings only through Divine grace. We should feel an appreciation of the sunshine and the rain, of the flowers and the birds, remembering always the great Source. Out of full hearts God's instructed people sing:

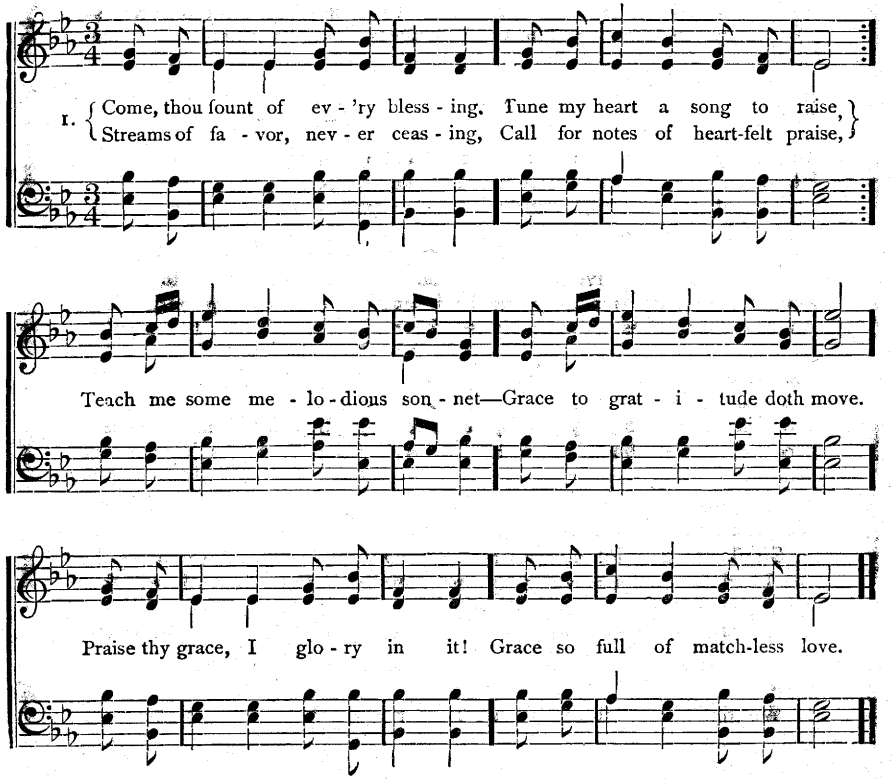
"Come, Thou Fount of every blessing!
Tune my heart a song to raise;
Streams of favor, never ceasing,
Call for notes of heart-felt praise!"

The people of God should be the most happy, the most cheerful, and the most thankful of all people. Evidently a distinct blessing comes to every home in which the Fountain of all blessing is praised. This thought was connected with the preparation of the Angelophone music discs. They carry beautiful and soul-stirring hymns into many homes under the leadership of a good voice. We trust that many hearts may be started to singing His praises, from whom cometh all our blessings.

But the word "song" is used in another sense in the Bible. The whole Gospel Message is styled a "Song," because of its beautiful harmony, richness, sweetness and cadence. Thus the sons of God are said now to "sing a new song," which none others can learn. *(Revelation 14:3.)* While they sing and make melody in their hearts to the Lord, these melodies permeate their lives and thus "sound forth His praises who hath called us out of darkness into His marvelous light."—*1 Peter 2:9.*

Oh, that the life of every Christian might bear a harmonious symphony to all his companions! How much this would do toward banishing tears and sorrow, and shedding rays of light on the pathway of those who walk in the valley of the shadow of death! Great blessings go with such heart-singing Christians. Their presence, their influence, their tone of voice, all show forth the praises of the Fountain of Blessing, directing the attention of the world to this great Fount.

Come, Thou Fount of Every Blessing.

NETTLETON. 8. 7. D.

1. Come, thou fount of ev - 'ry bless - ing. Tune my heart a song to raise,
Streams of fa - vor, nev - er ceas - ing, Call for notes of heart-felt praise,
Teach me some me - lo - dious son - net—Grace to grat - i - tude doth move.
Praise thy grace, I glo - ry in it! Grace so full of match-less love.

1 Come, thou fount of every blessing,
Tune my heart a song to raise,
Streams of favor, never ceasing,
Call for notes of heart-felt praise,
Teach me some melodious sonnet—
Grace to gratitude doth move.
Praise thy grace, I glory in it!
Grace so full of matchless love.

2 Not alone hath grace redeemed me,
Bought me with Christ's precious blood,
Sought me out when I, a stranger,
Wandered from the fold of God;
But beyond this great salvation
God hath shown me wondrous grace—
Call'd me with a heav'nly calling,
Ever to behold his face.

3 O! to grace how great a debtor
Daily I'm constrained to be!
Lord, thy goodness, like a fetter,
Binds my grateful heart to thee.
I will tread the way appointed,
Rough and thorny though it be;
In the steps of thine Anointed;
'Tis my privilege, I see.

Note.—ANGELOPHONE RECORDS omit verse 2.

"The Ministry of Sorrow"

WE CANNOT say that sorrows and troubles are invariably necessary to the perfecting of holiness and happiness; for our Heavenly Father and the holy angels are perfect without sorrow and trouble. But we know from our own experiences and those of others that sorrows, disappointments and perplexities have served valuable purposes in the ripening of Christian character during this Gospel Age. The secret of obtaining blessings out of tribulations is the Christian's secret of a happy life.

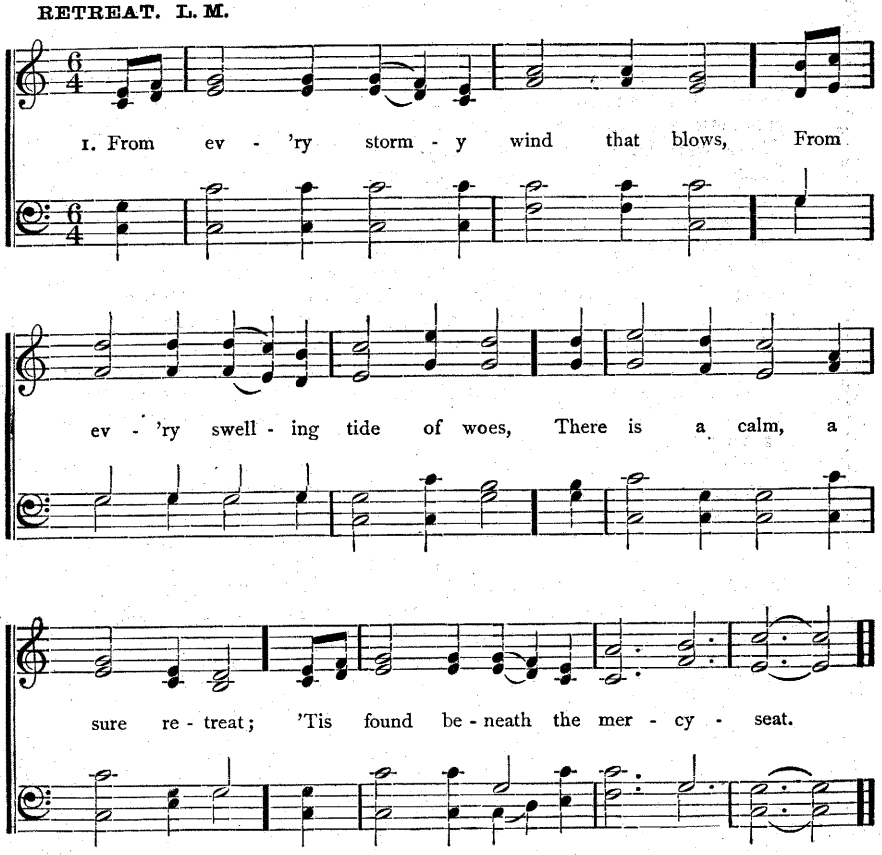
To enter the Lord's family it was necessary that we make a full surrender of our will to God, because on no other terms would the Savior become our Advocate with the Father—our Surety—and thus enable us to be received as God's sons by the begetting of the Holy Spirit. But this was only the beginning of our sonship with God. As new-born babes we first needed the milk of the Word, the simpler truths; and then the stronger meat, to nourish and develop us. We needed disciplining and training, in order to become qualified for the glorious position to which God has called the Church. We must demonstrate our loyalty to righteousness, truth and virtue by resistance of sin, selfishness and other opposing influences. As New Creatures we find ourselves surrounded by well-meaning earthly friends who consider our course extreme and attempt to dissuade us from our Covenant of Sacrifice.

Similarly St. Peter, before Pentecost, endeavored to dissuade our Lord from His sacrifice, saying, "Far be it from Thee, Lord; this shall not be unto Thee!" But Jesus rebuked St. Peter, and continued His sacrifice faithfully unto death. So we must resist our well-meaning friends and prove ourselves loyal to our consecration vows.

We find great difficulty also in our own flesh, born in sin and "misshapen in iniquity." The New Creature must battle with the old. These battles sometimes bring glorious victory and sometimes inglorious defeat; but our sorrows, disappointments, heartaches and difficulties are wisely permitted by our Lord to assist in the death of the old creature—to prepare us for the glorious resurrection "change," when we shall have new bodies fully in accord with our new and perfected will and mind.

In times of trial and burdens, the Lord draws His people near to Himself, because He alone can satisfy, comfort, forgive and bless. His gracious provision for His children is the Mercy-Seat—the Throne of Grace. In faith, with hearts bowed down, we approach the Lord in His appointed way—in the name of Jesus—and thus we receive consolation and blessings, and bear a song away.—*Hebrews 4:16; Psalm 91:14, 15.*

58 From Every Stormy Wind that Blows.

RETREAT. L. M.

1. From ev - 'ry storm - y wind that blows, From
ev - 'ry swell - ing tide of woes, There is a calm, a
sure re - treat; 'Tis found be - neath the mer - cy - seat.

2 There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet;
It is the blood-bought mercy-seat.

3 O! whither could we flee for aid,
When tempted, desolate, dismayed?
Or how would hosts of foes defeat,
Had suffering saints no mercy-seat?

4 There, there on eagle wings we soar,
And sin and sense molest no more;
And heaven comes down our souls to greet,
While glory crowns the mercy-seat.

Note.—ANGELOPHONE RECORDS omit verse 4.

"Glory to God on High!"

THE GOSPEL Message is grandly and concisely presented in this beautiful hymn. We cannot claim that the writers of the hymns which stir our souls so deeply were inspired in the prophetic and absolute sense; for the Scriptures teach the contrary. There were but Twelve Apostles of the Lamb—St. Paul replacing Judas. They alone were to be so guided in their teachings that they would present to us, accurately, the Truth, and nothing but the Truth. But we find that in proportion as the hearts of God's people come into tune with the Infinite One, and their minds are stirred with the Gospel Message, God can and has used their talents for expressing in harmonious cadences His blessed Truth. None can tell how much good has been accomplished through some of the beautiful hymns which have been written by saintly men and women.

Properly, this hymn begins by ascribing glory to the great Heavenly Father. Properly it declares that both Heaven and earth should be in accord in ascribing to Him honor and glory. Next comes the name of our Lord Jesus, "the Lamb of God, which taketh away the sin of the world." He whom the Father has honored with so important a part in the great Plan of Salvation should be honored by all who reverence the Father and who appreciate the great work of salvation committed to the Son. As the Bible declares, all should honor the Son even as they honor the Father—not instead of the Father, nor as being the Father, but in His glorious personal character as God's Only-Begotten—the fullest expression of the Father's glorious majesty and character.—*John 5:23.*

Next in order the poet calls our attention to the grand outcome of the Plan of Salvation—

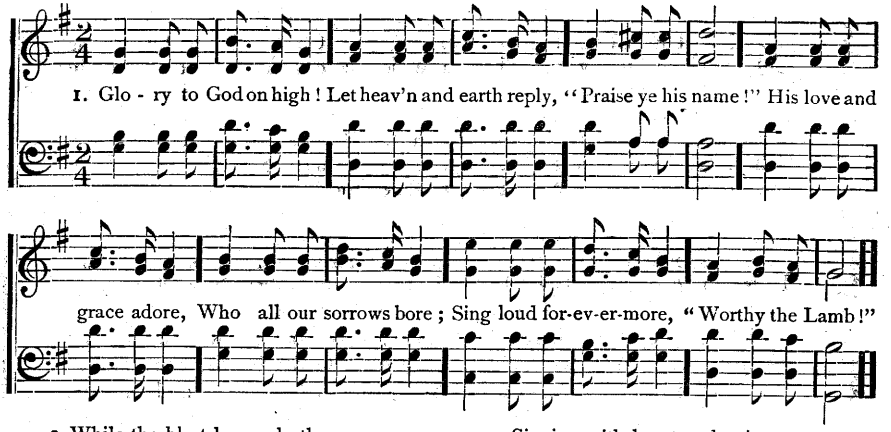
> "Soon shall all sorrow cease;
> For lo! the Prince of Peace
> Cometh to reign!"

There could be no proper presentation of the Gospel which ignores the Millennial Reign of Christ. As Jesus taught His disciples to pray, "Thy Kingdom come; Thy will be done on earth as in Heaven," so also He taught them to wait for the Kingdom as God's Agency for bringing about the wonderful change in human affairs. Jesus invited us to become His disciples, to follow Him, that we might share in the Kingdom, that we might be the Royal family to reign with Him for the blessing of the world, for the uplifting of the fallen race back to human perfection.—*Revelation 1:5, 6; 20:6; 1 Corinthians 15:24, 25.*

Oh, yes! that Reign of a thousand years of Messiah and His Church, the Bride, is the very essence of the Gospel of God's Love—the Divine arrangement for the world's salvation.

Glory to God on High!

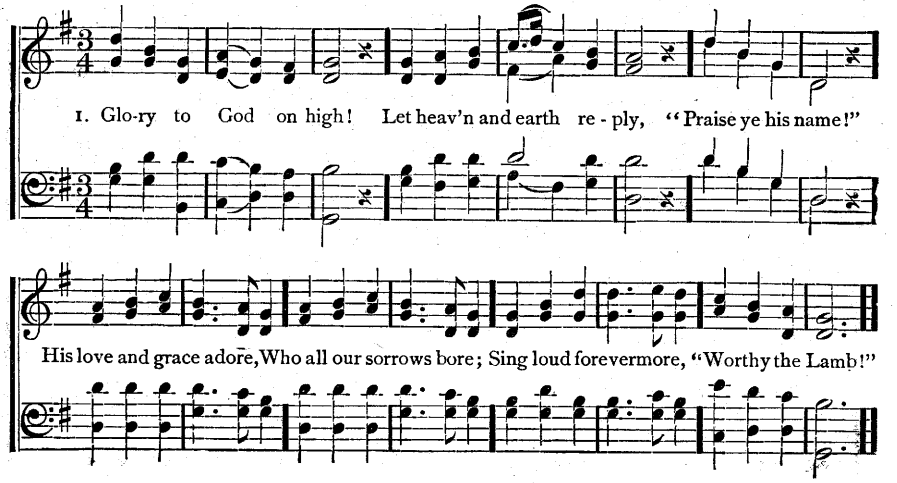
NEW HAVEN. 6. 4. (*First Tune.*)


1. Glo - ry to God on high! Let heav'n and earth reply, "Praise ye his name!" His love and
grace adore, Who all our sorrows bore; Sing loud for-ev-er-more, "Worthy the Lamb!"

2 While the blest heavenly throng
Gratefully join in song,
Praising his name—
Ye who have felt his blood
Sealing your peace with God,
Sound his dear name abroad,
"Worthy the Lamb!"

3 Join, all ye ransomed race,
Make earth a holy place,
Praising his name.
In him let all rejoice,
Singing with heart and voice—
Christ is our blessed choice,
"Worthy our King!"

4 Soon shall all sorrow cease;
For lo! the Prince of Peace
Cometh to reign;
To him our songs we bring;
Hail him our gracious King;
We'll through all ages sing,
"Worthy the Lamb!"

Italian Hymn. (*Second Tune.*)

1. Glo-ry to God on high! Let heav'n and earth re - ply, "Praise ye his name!"
His love and grace adore, Who all our sorrows bore; Sing loud forevermore, "Worthy the Lamb!"

Note.—ANGELOPHONE RECORDS omit verse 4 (second tune.)

"Good-Bye—God Be With You"

A FEW REALIZE that the expression "Good-bye" really means, God be with you! The expression comes down to us from the simpler customs of the past, still largely preserved in Palestine. There the common salutation as the people pass each other is still much after the manner of Bible times. For instance, one will say, "The Lord bless thee and keep thee!" and the other will reply, "The Lord cause His face to shine upon thee, and be gracious unto thee."—*Numbers 6:24-26.*

True Christians might learn a lesson from this. Our Christian welfare should be the topic rather than merely our temporal welfare. Thus would our hearts be lifted from present vexations and burdens, and pointed to the glorious things which are ours by faith.

When we as Christians sing, "God be with you till we meet again," we are recognizing that our times are in God's hands, that we are His children, that He has given to us "exceeding great and precious promises," and has assured us that "all things shall work together for our good," because we love Him and have been called according to his purpose. Reflection upon these things and interchange amongst the brethren respecting them will assist us greatly in making our "calling and election sure."

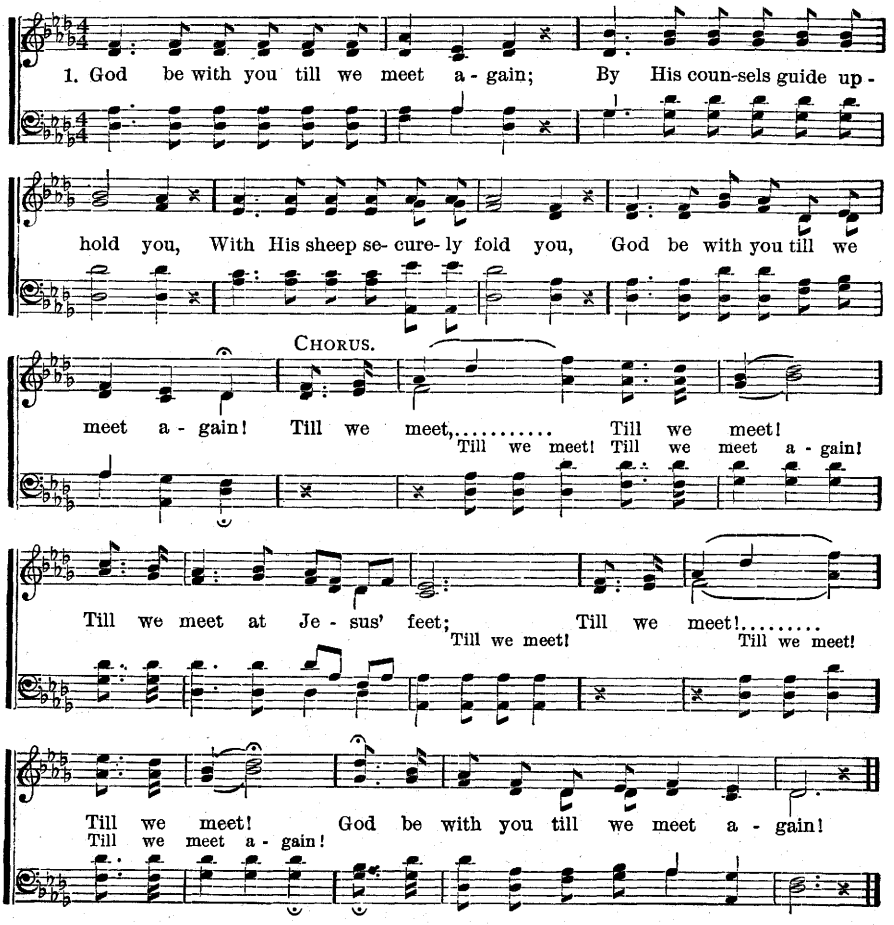
Everything which helps to draw us nearer the Heavenly Lord draws us closer to all who are His, increasing the bonds of Christian fellowship, making all God's people stronger in their conflict with sin and Satan and merciful in their dealings with the weaknesses of others.

This beautiful hymn seems especially appropriate when we are about to part from the brethren and realize that we know not what awaits us, or whether we shall ever see each other again. The hymn comes as a benediction to the soul, committing those who go and those who stay to Divine care and supervision. Let us continue to sing it with the spirit and with the understanding!

Let us permit the same principle to enter into the daily affairs of life. Let us remember that not merely the great changes in life are under Divine supervision, but also, as the Master has expressed it, "The very hairs of your head are all numbered." This signifies the extreme interest of the Heavenly Father in all who become sons of God. To have this constantly before our minds is a source of strength and of courage.—*Matthew 10:29-31.*

Alas! how many Christians neglect their privileges and meet the difficulties of life single-handed, fighting their own battles, directing their own way, not submitting themselves fully and heartily to the Divine will, not watching the leadings of Divine providence!—*Proverbs 3:5, 6.*

God Be With You.

JEREMIAH E. RANKIN. WILLIAM G. TOMER.

1. God be with you till we meet a - gain; By His coun-sels guide up -
hold you, With His sheep se- cure- ly fold you, God be with you till we
CHORUS.
meet a - gain! Till we meet,..... Till we meet!
Till we meet! Till we meet a - gain!
Till we meet at Je - sus' feet; Till we meet!.....
Till we meet! Till we meet!
Till we meet! God be with you till we meet a - gain!
Till we meet a - gain!

2 God be with you till we meet again,
'Neath His wings securely hide you,
Daily manna still provide you;
God be with you till we meet again.

3 God be with you till we meet again,
When life's perils thick confound you;
Put His arms unfailing round you;
God be with you till we meet again.

4 God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatening wave before you
God be with you till we meet again.

Note.—ANGELOPHONE RECORDS omit verses 2 and 3.

Thousands of Harps and Voices

ACCORDING to the Bible, all the Heavenly hosts are intensely interested in the great Drama of Sin and Salvation which is being enacted in our little world. This is the only rebellious province in the entire realm of creation. The angels wondered at Satan's rebellion, and that he was not at once destroyed. They wondered further when Satan tempted Father Adam and they saw him become a sinner. They have wondered since at the reign of Sin and Death as it has progressed for over six thousand years. No intelligent being, in heart sympathy with God, could feel uninterested in respect to so gigantic a rebellion, or fail to wonder how the matter would be treated by the Almighty.

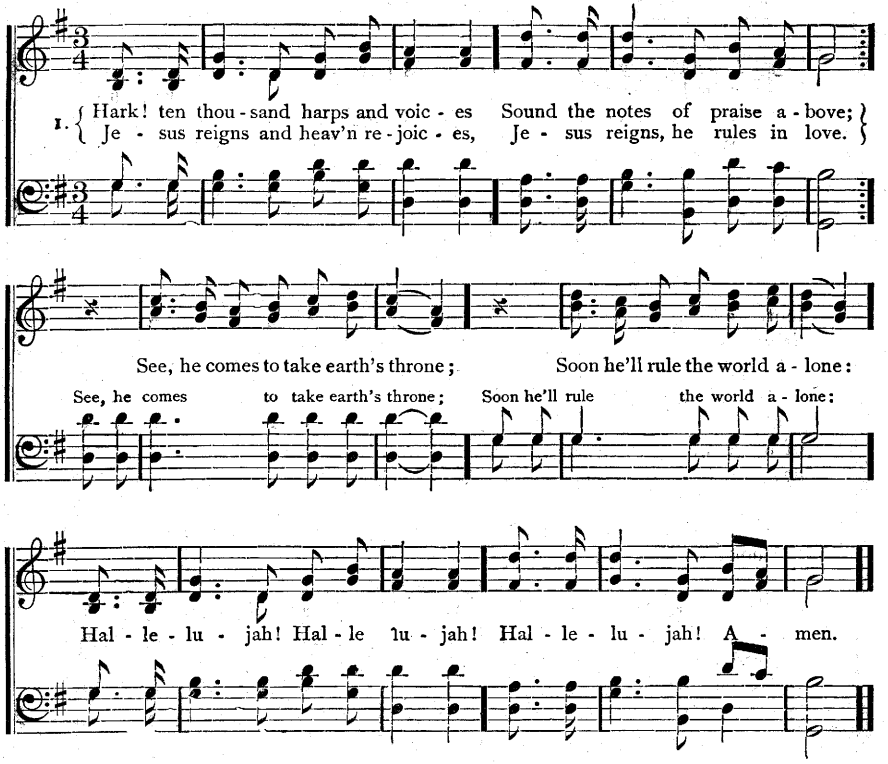
St. Peter tells us that the angels sought to look into the meaning of the Old Testament prophecies *(1 Peter 1:12)*, which foretold the coming of Messiah and His work of rescuing the world from the curse. We may be sure that they stood all astonished with wonder as they beheld the outworking of the Divine Plan. (1) God's proposition to the glorious Logos, that if He would become the Savior of man He should have the Divine blessing and an exaltation to a position next to Jehovah. (2) The Logos divesting Himself of His glory, becoming a man. (3) The death of Jesus to redeem mankind.

Surely it seemed strange to them that the Heavenly Father should permit His loyal Son to be thus demeaned! They wondered expectantly until the resurrection morning, when they beheld that He who had humbled Himself had been exalted again by the Father's power, not only to the spirit plane "where He was before" *(John 6:62)*, but to the highest plane—the Divine nature! What a rapturous shout of exultation doubtless ascended in the Heavenly Courts as Jesus arose from the dead—a glorious life-giving Spirit!

A little later, by the Divine decree, the angelic hosts acclaimed Him Lord of All, and bowed to Him as the Father's Representative. Ever since, they have been watching the further development of God's Plan in the finding of the saintly few from every nation and denomination worthy to be His true Church. These are called to make a similar covenant, to walk in their Master's footsteps, to suffer with Him that they may reign with Him—as His Bride and Joint-heir in His glorious Kingdom.—*1 Peter 2:21; 2 Timothy 2:11, 12.*

It is at this point that this beautiful hymn takes up the thread and notes the angelic shout when Messiah's Kingdom begins its Reign for the blessing of all the families of the earth. Next to the crucifixion of our Lord as the basis of all reconciliation for sinners the Kingdom of Messiah is prominent in the Bible. By IT the blessing God purposes shall be offered to very member of Adam's race.—*Revelation 19:1-7.*

61 Hark! Ten Thousand Harps and Voices.

HARWELL. 8.7.

1. Hark! ten thou-sand harps and voic-es Sound the notes of praise a-bove;
Je-sus reigns and heav'n re-joic-es, Je-sus reigns, he rules in love.
See, he comes to take earth's throne; Soon he'll rule the world a-lone:
See, he comes to take earth's throne; Soon he'll rule the world a-lone:
Hal-le-lu-jah! Hal-le-lu-jah! Hal-le-lu-jah! A-men.

1 Hark! ten thousand harps and voices
Sound the notes of praise above;
Jesus reigns and heaven rejoices;
Jesus reigns, he rules in love.
See, he comes to take earth's throne;
Soon he'll rule the world alone:
Hallelujah! Hallelujah!
Hallelujah! Amen.

2 Jesus, hail! whose glory brightens
All below and gives it worth;
Lord of life, thy smile enlightens,
Cheers and charms thy saints on earth.
When we think of love like thine,
Lord, we own it love divine:
Hallelujah! Hallelujah!
Hallelujah! Amen.

3 King of glory! reign forever,
Thine an everlasting crown;
Nothing from thy love shall sever
Those whom thou shalt call thine own;
Happy objects of thy grace,
Destined to behold thy face:
Hallelujah! Hallelujah!
Hallelujah! Amen.

Note.—ANGELOPHONE RECORDS omit verse 2.

"Holy, Holy, Holy, Lord God Almighty!"

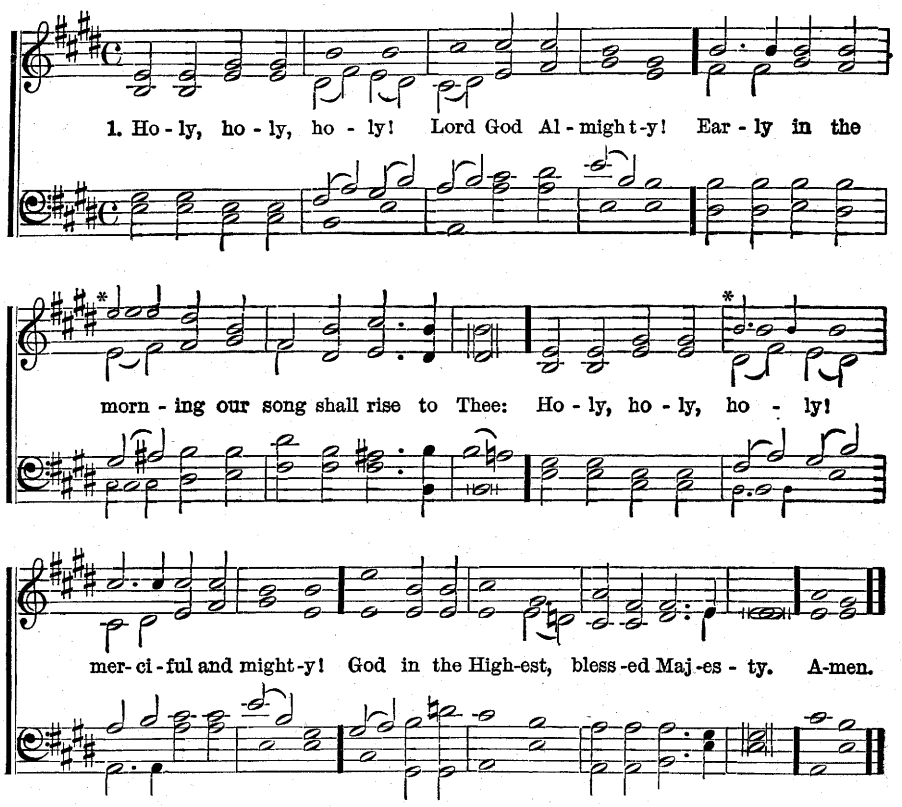
AT THE very crown of our heads phrenologists locate the quality called veneration, or reverence. It is found in every human being. It is God's voice or message in human nature calling us to the exercise of our very highest privilege—worship!

Naturally every man and woman craves a God and desires to worship. We see this in the heathen. We recognize it in ourselves. St. Paul represents the heathen as blinded by ignorance and as feeling after God, if haply they might find Him—find that which would be the most happifying thing that could possibly come to them—the thing which their souls continually crave. *(Acts 17:27.)* But unintentionally we have driven the heathen away from God, as we have driven ourselves away from Him, by false doctrines which have misrepresented the Divine Person, Character and Plan. Nobody wants a *demon* for a God. Nobody loves demons. While we have declared in Bible language that God is Love, that He is the Father of Mercies, from whom cometh down every good and every perfect gift, nevertheless our creeds have discounted this—for how could we believe that a loving God, the Father of Mercies, would prearrange or foreordain, with full knowledge and power, for the eternal torture of thousands of millions of our race?

It is time for us to come to appreciate this beautiful hymn, and to sing from the heart, "Holy, Holy, Holy, Lord God Almighty!" It is time, too, for us to recognize that Divine holiness most absolutely contradicts the blasphemous theories of our Creeds, which St. Paul styles "doctrines of devils," and which came to us from away back in the Dark Ages. *(1 Timothy 4:1.)* The further we get away from those Creeds, the more beauty of Divine holiness we will discern and the more of it we will be able to copy in our own hearts and lives; and the more we will be able to teach it to others and to show forth the praises of Him who called us out of darkness into His marvelous light.—*1 Peter 2:9.*

It will be noticed that the words of this beautiful hymn are slightly altered from the Church of England usage, which sings of one God in three persons. This delusion Emperor Constantine forced upon the Church through the Nicene Council in A. D. 325. Since then, those who accepted his Trinitarian theory have shed much innocent blood, in their endeavor to establish it. But Bible students are finding that neither the word Trinity nor any thought respecting Trinity is to be found in the Bible. What a relief this gives—from the confusion of the statement that three persons are one person, or, reversely, that one person is three persons! The Bible alone is reasonable, sensible, beautiful.—*2 Timothy 3:16, 17.*

62 Holy, Holy, Holy! Lord God Almighty!

"They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come."

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might-y! Ear - ly in the
morn - ing our song shall rise to Thee: Ho - ly, ho - ly, ho - ly!
mer-ci-ful and might-y! God in the High-est, bless-ed Maj-es - ty. A-men.

2 Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

3 Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee
Perfect in power, in love, and purity.

4 Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea:
Holy, holy, holy! merciful and mighty!
Son of the Highest, blest eternally. Amen.

*The small notes are intended for the second and third verses.

"How Can We Keep From Singing?"

THIS glorious hymn most wonderfully pictures the joy of the Christian's faith. The experience of the Christian should not be an evanescent one. Outwardly he may have the same sorrows as others, but inwardly he has "the peace of God which passeth all understanding," ruling in his heart. It is like living in a new world, wherein the clamor of the present time is indeed heard, but not so much heeded, because he hears the ringing of the music of the New Dispensation.

The Christian's heart is with his Lord; his expectations are not for earthly wealth or fame, but for Kingdom glories, honors, privileges and services. Even now he rejoices in his wonderful opportunities for serving. He is an ambassador for Christ, a representative of the coming Kingdom, a finger-post, a director for those who are "feeling after God" and wishing to be in harmony with Him.—*Acts 17:26, 27.*

As years go by the Christian's experiences, if they are proper ones, grow richer and richer. Earthly joys and comforts may be taken away to prove his faithfulness and loyalty to God; but the fact that he is still in relationship to the Father and the Son is a source of continuous pleasure. It offsets all his losses. His faith grows stronger under trials. His inmost calm is the more serene. He looks forward trustingly, realizing his Master to be the King of Kings and Lord of Lords. He feels like singing, yea, often like shouting, so filled is he with the Spirit, and a sense of the Divine presence.

The Apostle admonishes: "Set your affection on things Above, not on things on the earth"; and this thought is imaged near the close of this hymn. As we lift our eyes more and more to the Heavenly things, the intervening clouds become less and less, and the realities of the future life deepen their impression upon us. The pathway, so narrow and rugged, gradually smooths as the child of God gets a firmer hold upon his old nature and brings it into subjection to the new mind. He learns to love the "narrow way," not merely because of the glorious outcome at its further end, when he will be received into his Father's House on High, but also because of present privileges of service in this way.

The storms of life, its sorrows, its tears, do not penetrate so deeply as once they did. They are counted as light afflictions. "All things are mine since I am His!" the Christian joyfully sings.

The development of the Church of Christ is the great work of God, for the present Age. All the powers of Heaven are enlisted. Soon, however, the great work of blessing the world will begin, for the Millennial Age is already dawning.

63 How Can I Keep from Singing?

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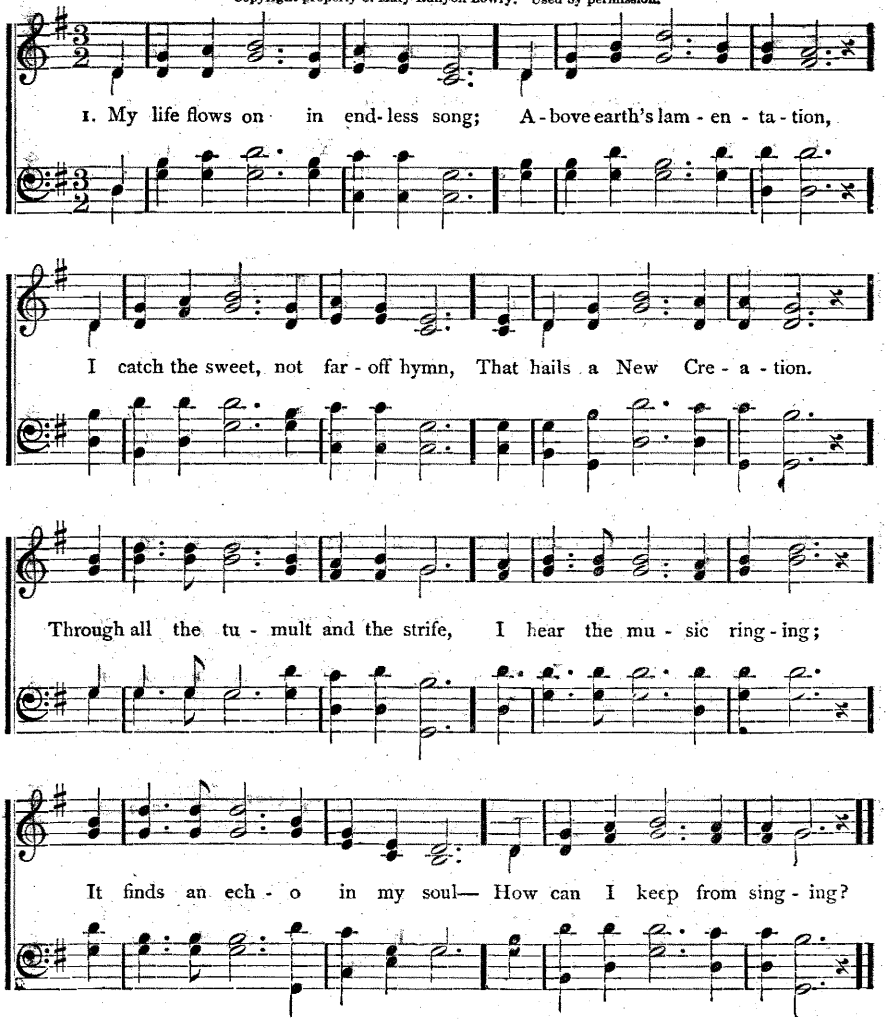

1. My life flows on in end-less song; A-bove earth's lam-en-ta-tion,
I catch the sweet, not far-off hymn, That hails a New Cre-a-tion.
Through all the tu-mult and the strife, I hear the mu-sic ring-ing;
It finds an ech-o in my soul— How can I keep from sing-ing?

2 What though my joys and comfort die!
The Lord my Saviour liveth;
What though the darkness gather round!
Songs in the night he giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heav'n and earth,
How can I keep from singing?

3 I lift mine eyes; the cloud grows thin;
I see the blue above it:
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his—
How can I keep from singing?

The Christian's Firm Foundation

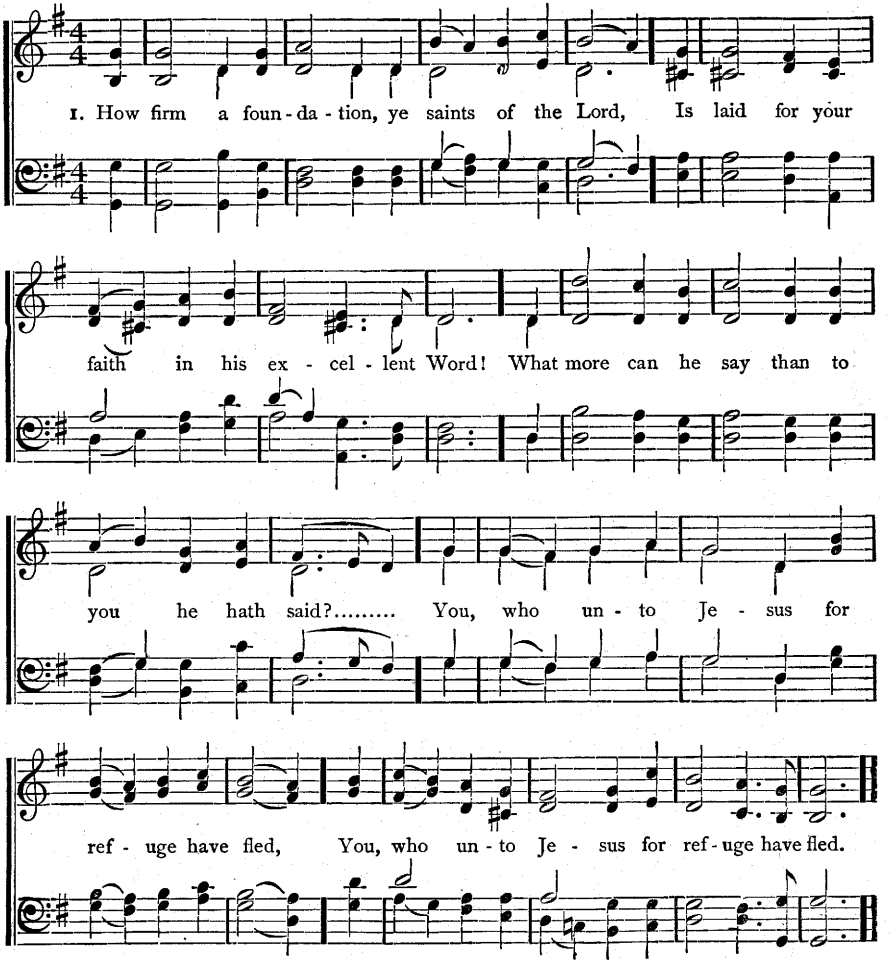
CHRISTIANS have often been laughed at as credulous, because, by God's arrangement they must now walk by faith, not by sight. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath in reservation for them that love Him." *(1 Corinthians 2:9.)* Yet nearly all thinking people have certain notions as to the future—nearly all expecting a future life. Some speculate that the dying one really becomes more alive, and merely *seems* to die. Others speculate along evolutionary lines, and tell us that their hope for the future is not for themselves, but for their posterity who may reach such a state of development as will permit them to live forever.

All these speculators must admit that they have nothing more for their belief than mere conjecture—no revelation from God, *no proof.* The Christian's position is a much better and more reasonable one. He trusts not to his own speculations or to the speculations of others, realizing that these are of little value. He accepts the Bible as the Word of God. He is there informed that God has provided for the recovery of the entire race from the sentence of death; and that eventually all the willing and obedient may attain everlasting life, through the merit of Christ's sacrifice on Calvary.—*Romans 14:9.*

The Bible does not set before the mind of the Christian the absurdity that the dead are more alive than before they died. The Bible declares that the dead are dead, or figuratively *asleep,* and would have no further knowledge or interest in anything under the sun except through the Divine arrangement—the resurrection of the dead. "As by a man [Adam] came death, by a man [Jesus] also comes the resurrection of the dead," says St. Paul. The Bible tells us when this resurrection will take place; namely, at the Second Coming of Jesus, when He shall establish His glorious Millennial Kingdom, promised through Moses and all the Prophets, and through Christ and the Apostles.—*1 Corinthians 15:21-23,* EMPHATIC DIAGLOTT.

Does not the Christian have a firm foundation? He not only has God's Word for his faith, but he has a reasonable faith, confirmed by everything known on the subject. We know that we all die, and that the dead apparently know nothing. We know that they could suffer neither joy nor sorrow while asleep in death. The only hope for any, then, is through a resurrection. And this is exactly what the Bible tells. The believer has strong consolation, strong confirmation, strong reasons for believing God's Message and for disregarding not only his own imaginations but the untrustworthy imaginations of others.

How Firm a Foundation.

PORTUGUESE HYMN. 11.

1. How firm a foun - da - tion, ye saints of the Lord, Is laid for your
faith in his ex - cel - lent Word! What more can he say than to
you he hath said?..... You, who un - to Je - sus for
ref - uge have fled, You, who un - to Je - sus for ref - uge have fled.

2 In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land or the sea,
As thy days may demand shall thy strength ever be.

3 When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

4 When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flames shall not hurt thee—I only design
Thy dross to consume, and thy gold to refine.

5 The soul that on Jesus doth lean for repose
I'll never, no, never, desert to his foes;
That soul, though a host should endeavor to shake,
I'll never, no, never, no, never forsake.

Note.—ANGELOPHONE RECORDS omit verse 5.

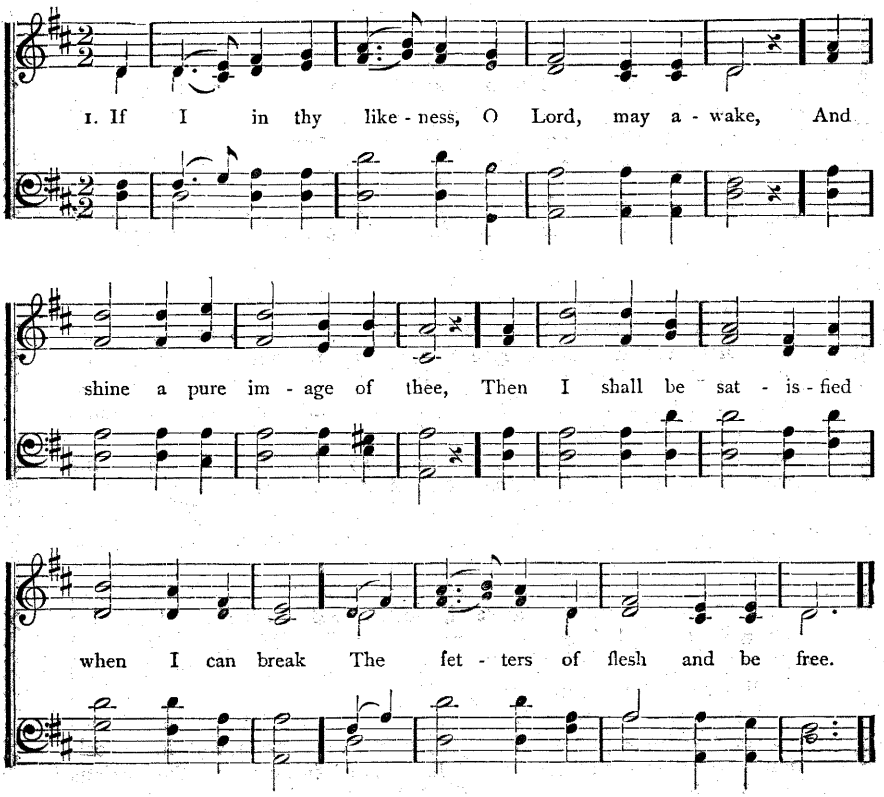
Content Now—Satisfied Then

THE PSALMIST wrote: "I shall be satisfied when I awake in Thy likeness." *(Psalm 17:15.)* This is understood as a prophecy of the glorious resurrection of Jesus and His faithful followers—the Gospel Church. These all, fully committed to the will of God, are content whatever lot they see. Their contentment is based upon God's assurance that He will supervise all their interests and make all things work together for their highest good. They can trustingly accept their trials, disappointments, heartaches, headaches and every other unfavorabe condition as being subject to God's overruling providence, and as contributing, therefore, to their growth in the fruits of the Holy Spirit.—*Romans 8:28.*

But our contentment with things not happifying, not joyous but grievous, does not imply *satisfaction* with these things. We are really very dissatisfied, although content to have them now because they are part of "the Cup which our Father has poured" for Jesus and His followers. Our satisfaction, as God's Prophet has declared, is to come in our glorious resurrection, when we shall awake in the likeness of Jesus, and of the Father—"partakers of the Divine nature."—*John 18:11; 2 Peter 1:4.*

Throughout the Bible, the resurrection of the Church is pointed to as the goal of her ambition. The Apostle Paul describes her resurrection change in graphic terms: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." Again, he declares, "We shall all be changed, because flesh and blood cannot inherit the Kingdom of God." Jesus, also, described this blessed resurrection of the Church, which He had already experienced, saying, "Blessed and holy is he that hath part in the Chief Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Messiah, and shall reign with Him a thousand years." *(Revelation 20:6.)* St. Paul styles the resurrection of the Church as part of Christ's resurrection, saying, "that I may know Him, and the power of *His* resurrection, . . . being conformed unto His Death." —*Philippians 3:10.*

This beautiful hymn (which commemorates *Psalm 17:15)* has entered deeply into the spiritual life of many of the Lord's saintly people. It tells of their trials and tests, their hopes and joys, and their final victory. It tells of the necessity for pain, difficulties and disappointments now, that their affections may be the more separated from earthly things and set permanently upon the things Above. The one who lives the sentiment of this hymn will surely be a burning and shining light in this life, and in the future a part of the glorious Sun of Righteousness, which is to illuminate the whole world.—*Malachi 4:2; Matthew 13:43.*

65 If I in Thy Likeness, O Lord, May Awake.

1. If I in thy like - ness, O Lord, may a - wake, And
shine a pure im - age of thee, Then I shall be sat - is - fied
when I can break The fet - ters of flesh and be free.

2 I know this stained tablet must first be washed white,
And there thy bright features be drawn;
I know I must suffer the darkness of night
To welcome the coming of dawn.

3 And O! the blest morning already is here,
The shadows of earth soon shall fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

4 When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then.

Coming to Jesus

INTO nearly every human heart, at some time, there comes such an experience as this beautiful hymn suggests—a feeling of loneliness, of desolation, of the need of an unchangeable friend. Instinctively then there is a reaching out of the mind towards Jesus—if the individual has ever heard of Him. But alas! with many there is little knowledge of what is meant by coming to Jesus, or becoming His disciple. Often, before the important point is reached and the great transaction consummated, the stress passes, and the individual falls back again into his old course of thinking and doing.

Coming to Jesus, signifies the acceptance of Him as the great and powerful Savior whom the Heavenly Father has appointed and sent forth as His own Representative, to recover us out of our fallen, sinful, dying condition. Coming to Jesus, we first ascertain on what terms He will recieve us, become our Advocate, and induct us into the Heavenly Father's family. We hear His words, "If any man wills to be My disciple, let him deny himself, and take up his cross and follow Me."—*1 John 2:1; Matthew 16:24.*

The first step of self-denial means the renouncement of our human will as in conflict with the Divine will. We dare not give up our will to any but the Lord. The will is the most precious thing we possess. It would not be safe to entrust it to our best earthly friend, not even to parents, to husband, nor to wife. But we dare give our wills to God, because we have learned of His great love and sympathy and wisdom, of His Divine arrangement for the blessing of all who make a surrender to Him.

But the surrender of our will is merely the first step. Next comes the daily life—taking up the cross, doing the Lord's will in opposition to our own will and the wills of our friends and the various opposing influences. To be a Christian is to be a follower of the Lamb. As Jesus gave up His will to do the Father's will, so do all His followers.—*John 6:38.*

Thus coming to Jesus, and accepting His will and the Father's will, we receive the begetting of the Holy Spirit, and thenceforth are children of God, heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him that we may be also glorified together.—*Romans 8:17.*

From that time on we begin to hear the Lord's voice speaking to us through the Bible; and a great light comes into our lives. Everything begins to look different from our new standpoint. Earthly successes, earthly trials, earthly joys and earthly sorrows are all insignificant in comparison to the Heavenly blessings, Heavenly aspirations, Heavenly hopes. "After that ye were illuminated, ye endured a great fight of afflictions."—*Hebrews 10:32.*

66 I Heard the Voice of Jesus Say.

LYNNFIELD. C. M. D.

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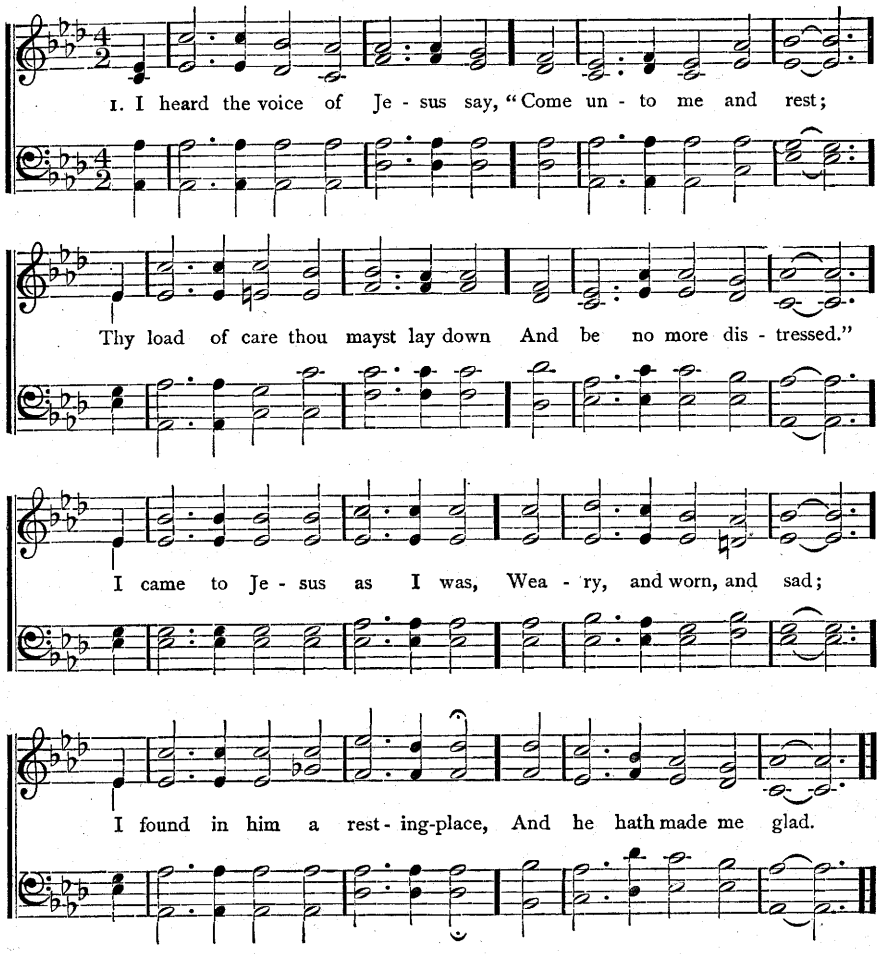

1. I heard the voice of Je - sus say, "Come un - to me and rest;
Thy load of care thou mayst lay down And be no more dis - tressed."
I came to Je - sus as I was, Wea - ry, and worn, and sad;
I found in him a rest - ing-place, And he hath made me glad.

2 I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!"
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

3 I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto me, thy morn shall rise
And all thy day be bright!"
I looked and saw my star of hope,
My Sun of Righteousness.
O! soon 'twill rise and fill the earth,
And all the nations bless.

Note.—ANGELOPHONE RECORDS omit verse 2.

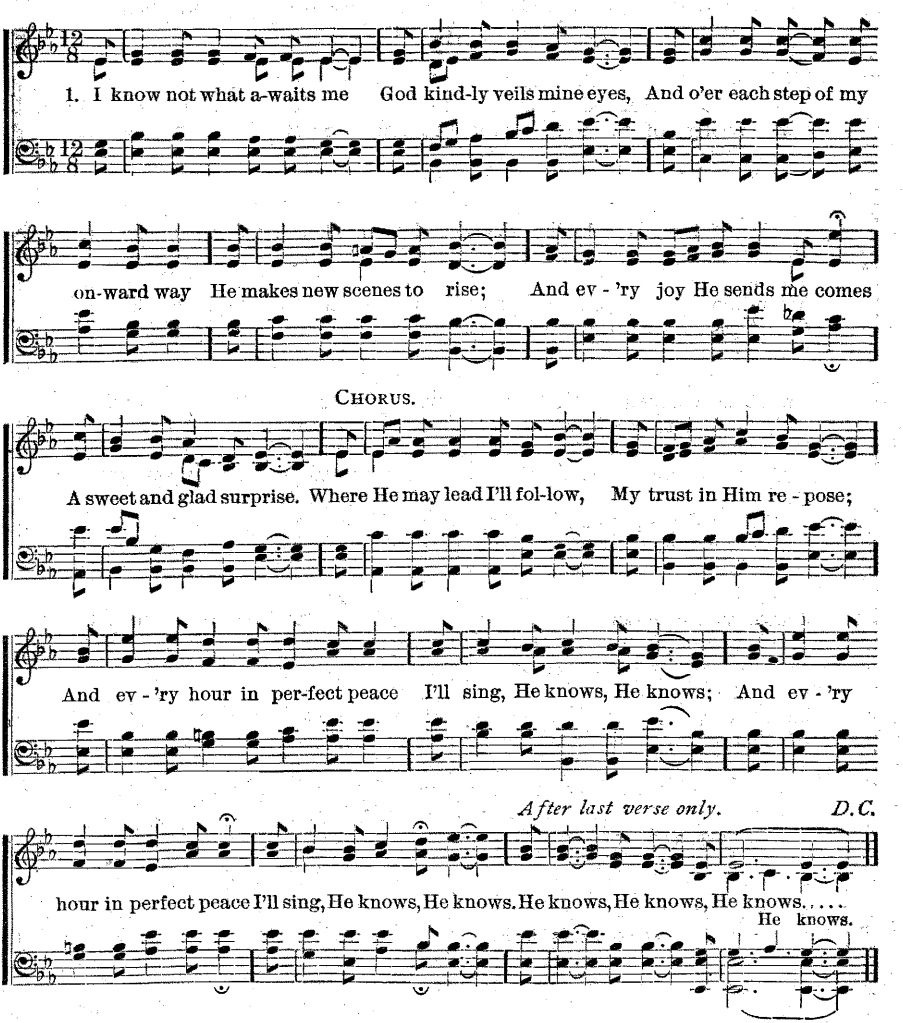
"God Kindly Veils Mine Eyes"

THOSE WHO become Christians in the Bible sense, and fully surrender their lives and all their interests in the present life, agree to leave all these in the hands of the Lord, for Him to guide and shape according to His wisdom. Since our human will is the most valuable thing we possess, to give it to another might be termed slavery, because the will carries with it time, talents, influence, money—everything. Thus the Apostle styled himself a bond-slave of the Lord Jesus Christ. God only could we trust with this most valuable possession. But it is wise and reasonable that we should trust it to God. He is our Creator, deeply interested in us, and both able and willing to order our lives and shape our affairs for the best possible results. Having made a consecration of the will to God, it is the Christian's reasonable service to live it out, day by day.

This devotion to the Lord is described in the first stanza of this precious hymn. The Christian's secret of a happy life consists in his full submission of will to the will of God, and his full trust in God's Wisdom, Justice, Love and Power. The true Christian thus takes out an Insurance Policy, the like of which is not obtainable from any other source. He insures with God, giving his little all! He receives God's assurance of Divine care and supervision, of His overruling providences, and of the glorious outcome, whether in sickness or in health, "in poverty's vale or abounding in wealth." O happy the true sons of God!—*1 Peter 5:7; Psalm 119:67, 71, 75; Philippians 2:15.*

Suggestions to doubt the wisdom, the love or the power of our God must come from the Adversary, either directly or through our fallen nature, prone to doubt and fear. The Adversary and all his suggestions are contrary to God's Word, and are to be resisted with our wills, our minds, resolutely. Hence it is not sufficient that the Christian have a general knowledge of the Scriptures. It is important that he search the Scriptures daily, that he continually come into contact with the Divine messages and assurances, if he would continue strong in the Lord and would grow in grace and in love. Otherwise he will be in danger of becoming heady, of wishing to manage his own affairs, not submitting his interests to the will of God, not watching for the Lord's leadings.—*Acts 17:11; Proverbs 3:5, 6.*

The Christian who walks close to the Lord will seek to note the leadings of His providence in even the smallest affairs and experiences, knowing that there are important lessons to be learned in the School of Christ, and trusting in the Divine promise that all things shall work together for his good.—*Romans 8:28.*

67 I Know Not What Awaits Me.

1. I know not what a-waits me God kind-ly veils mine eyes, And o'er each step of my
on-ward way He makes new scenes to rise; And ev - 'ry joy He sends me comes
Chorus.
A sweet and glad surprise. Where He may lead I'll fol-low, My trust in Him re - pose;
And ev - 'ry hour in per-fect peace I'll sing, He knows, He knows; And ev - 'ry
After last verse only.
D.C.
hour in perfect peace I'll sing, He knows, He knows. He knows, He knows, He knows. . . . .
He knows.

2 One step I see before me,
'Tis all I need to see,
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence comes
His loving "Follow Me."

3 O blissful lack of wisdom,
'Tis blessed not to know;
He holds me with His own right hand,
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so.

4 So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight.

Note.—ANGELOPHONE RECORDS omit verse 3.

"I Love to Tell the Story—of Gracious Heavenly Love!"

OLD-TIME hymn-books were freely sprinkled with hymns telling of the wrath of God against sinners, and of the eternal sufferings of the unholy—the non-elect. Saintly Dr. Watts wrote of hell—where

> "The breath of God, His angry breath,
> Supplies and fans the fire."

Again, of how "the hellish darts will be hurled" by demons "in one eternal storm." And our godly forefathers *sang* of those tortures. Thank God, sanity on religious matters is triumphing! Now our hymn-books are filled with messages respecting God's love. Surely the Apostle was right when he wrote, "The love of Christ constraineth us," and, "Perfect love casteth out fear"! Satan has used the lash of fear to drive away from God those who by nature would have been inclined to "feel after Him." Nobody is drawn to a demon. Nobody is interested in a book telling about a demon and his plans. By thus misrepresenting the Almighty Creator, from whom comes every good and perfect gift, Satan has driven mankind away from God and the Bible—His Message of love and mercy.

St. Paul prophesied concerning that long period of darkness in which these evil doctrines respecting God's character were concocted and put into Creeds and hymns. He declared prophetically: *"The* many shall depart from *the* faith, giving heed to seducing spirits and doctrines of demons." *(1 Timothy 4:1,2.)* This prophecy was fulfilled during the Dark Ages, from the Fourth Century to the Sixteenth—from 325 A. D., when the first Creed was made, down to the Reformation time in the Sixteenth Century. Gradually we have been emerging from the darkness and from the stupefying influence of the errors, which the Bible styles, "drunk" with false doctrines. *(Revelation 17:2.)* Today the majority of intelligent people realize that something is wrong; but they know not what. Comparatively few have learned that the trouble is entirely with the Creeds of the Dark Ages and not with the Bible.

Christians have known and sung about the love of God for centuries. But it is impossible to reconcile what the Creeds told us respecting the evil designs of our Creator against our race as a whole, with any conceivable view of true justice and true love. With one heart we are turned from those nauseating Creeds of the past. But not many have yet found the beauties of the Bible and the Message that it bears, when rightly understood, as told in this hymn. To such the Gospel is indeed a satisfactory portion.

And is it any wonder that those who have heard the love-message delight to tell it out to others? How could a loyal child of God hold back "the old, old story"? The wages of sin is ***death***—not torment. And the final annihilation of the incorrigible in the Second Death is thus a part of the Gospel.

68 I Love to Tell the Story.

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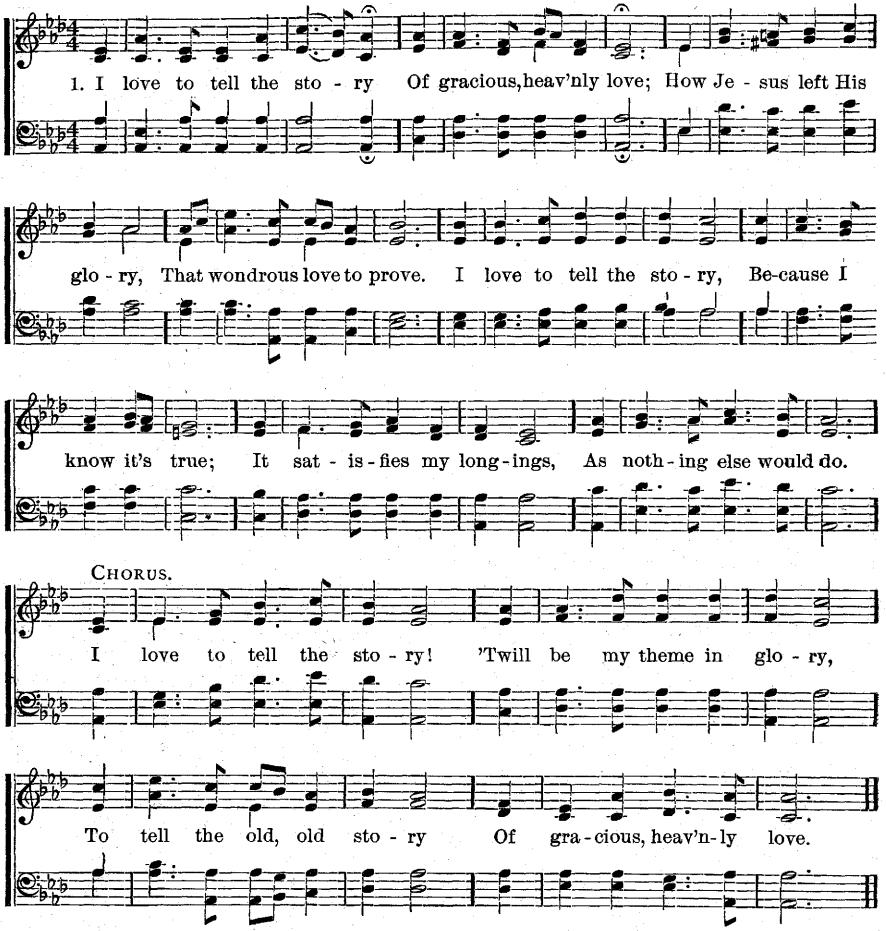
1. I love to tell the sto - ry Of gracious, heav'nly love; How Je - sus left His
glo - ry, That wondrous love to prove. I love to tell the sto - ry, Be-cause I
know it's true; It sat - is - fies my long - ings, As noth - ing else would do.
CHORUS.
I love to tell the sto - ry! 'Twill be my theme in glo - ry,
To tell the old, old sto - ry Of gra - cious, heav'n - ly love.

2 I love to tell the story!
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.
I love to tell the story!
It did so much for me;
And that is just the reason,
I tell it now to thee.

3 I love to tell the story!
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet,
I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word.

4 I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.

Note.—ANGELOPHONE RECORDS omit verses 2 and 3.

"I Need Thee Every Hour"

AFTER we came to Jesus, and made a full surrender to Him of our wills, and took up our cross to follow Him, He became our Advocate with the Father, and we received the begetting of the Holy Spirit and became children of God. Then came the lesson of this hymn. The Christian undertakes a great contract in his engagement to be loyal to the will of God at the sacrifice of his own will in every affair of life.—*1 John 2:1; 1 Peter 1:23 (Rev. Ver.); James 1:18; Acts 2:1-4.*

If he starts out with a spirit of self-confidence, he is very likely to have a rude awakening as respects his own weaknesses and imperfections. He will find that, as Jesus said, "Without Me ye can do nothing." *(John 15:5.)* He will find himself beset with trials and difficulties, and needing assistance and succor. Then it is that, listening to the voice of the Savior through the Bible, he hears the precious message, "I will never leave thee nor forsake thee"; and again, "Lo, I am with you alway, even to the end of the Age."—*Hebrews 13:5, 6; Matthew 28:20.*

Thus all the children of God are drawn to their great Savior, who is also their great Teacher and King—under whose supervision they are being fitted to be kings and priests and judges during the thousand years of Messiah's Kingdom.—*Rev. 1:6; 20:6; 1 Cor. 6:2.*

In the course of life, the Adversary and our own flesh, through its inherited weaknesses, bring temptations to us as New Creatures—temptations to be less careful as respects sin, as respects disloyalty to the Lord and to the Truth. But, as this precious hymn points out, all such temptations lose their power when we are living near to our Lord, when we realize His presence with us as our daily Companion, when we can by faith look up into His face and realize that all the good promises of the Bible are ours through Him.

In our joys we need the Lord, else they might soon intoxicate us, and we would become possessed of the wordly spirit. Wise are the children of God who refuse to seek pleasure, joy, entertainment, anywhere that their Lord, their Redeemer, could not be their Companion. And surely also these will need Him in the hour of trial, in the hour of pain and sickness and sorrow—as their Comforter, as their sympathizing Friend above all others. Truly, to the Lord's people who have entered the new life and are walking with the Master, life would seem a vain thing without the companionship of their Heavenly Lord!

We need the Lord as our Teacher; we need to watch His footsteps and to walk in them—to note how He followed not His own will, but the Father's will—that we may thus, following His example, have the right to claim the rich promises of God's Word, which assure us that if we are faithful in walking with the Savior we shall ultimately share in His glories, in His honor and immortality.—*John 6:38; Romans 2:7.*

69 I Need Thee Every Hour.

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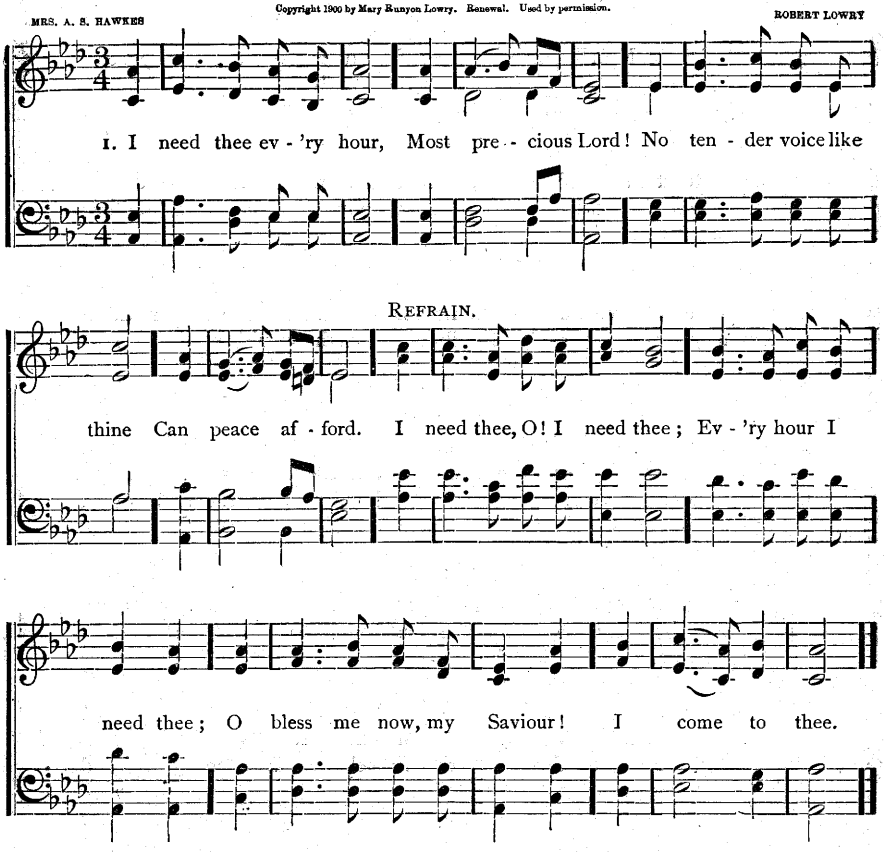
MRS. A. S. HAWKES — ROBERT LOWRY

1. I need thee ev - 'ry hour, Most pre - cious Lord! No ten - der voice like
REFRAIN.
thine Can peace af - ford. I need thee, O! I need thee; Ev - 'ry hour I
need thee; O bless me now, my Saviour! I come to thee.

1 I need thee every hour,
Most precious Lord!
No tender voice like thine
Can peace afford.

REF.—I need thee, O! I need thee;
Every hour I need thee;
O bless me now, my Saviour!
I come to thee.

2 I need thee every hour;
Stay thou near by;
Temptations lose their power
When thou art nigh.

3 I need thee every hour,
In joy or pain;
With me, dear Lord, abide,
Or life is vain.

4 I need thee every hour;
Teach me thy will;
And thy rich promises
In me fulfill.

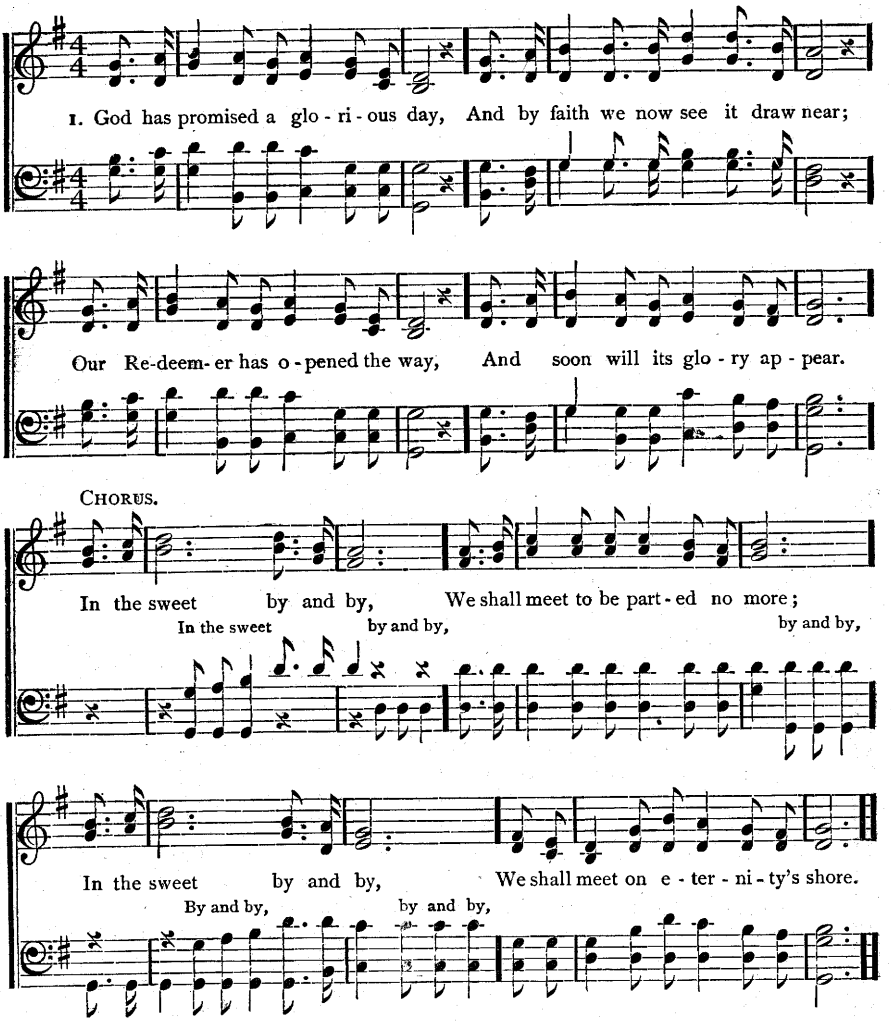
"In the Sweet By and By"

THE SENTIMENT of this beautiful hymn is generally appreciated. All who love righteousness, whether they have become sons of God or not, seem to enter heartily into the singing of this beautiful hymn. It seems to answer an expectation of the soul. When we think of the Heavenly Father as a great God, we are bound to think of him as a gracious God, a sympathetic God; for a being devoid of justice, mercy and love could not be great, whether human or Divine.—*Jeremiah 9:23, 24; Psalm 107:31-43.*

And yet, this hymn contradicts all the creeds that we have ever known and professed to believe! According to our creeds, which we no longer believe and should no longer profess, the only reunion on Eternity's shore for the families of earth would be in eternal torture. We have been mistaught, in contradiction to the Bible, that the present life determines for every member of Adam's race whether he will spend an eternity in happiness or an eternity in misery. The same creeds tell us that the only ones God will accept and who will be happy in eternity are the saintly, and these, we all know, are very few indeed anywhere. The masses have never made their peace with God, never consecrated their lives to God through Christ and become sons of God by the begetting of the Holy Spirit.

How glad we are to find that the creeds are in error—that our uncles and aunts and cousins and neighbors, our brothers and sisters, our parents and children, and the heathen, who fail to come into heart-relationship to the Lord before dying, are not, in consequence, suffering an eternity of torture! According to the Bible, and as this beautiful hymn expresses it, they are dead—not dead like a brute, but asleep in death, awaiting the Millennial Morning, when Christ, after establishing His Church with Himself in Kingdom glory and power, will bless the living generations, and forthwith begin the work of awakening the sleepers from the tomb.—*John 5:28, 29 (Rev. Ver.); Psalm 96:9-13.*

A proper appreciation of the Bible teaching on this subject is an inspiration to Christians and an attraction to all mankind. The Bible, which tells of the glorious Millennial Day of a thousand years, provided for our race through the Redeemer, with the opportunity for eternal life, becomes an interesting Book. The God whose Plan is thus revealed to the tearful eyes of the groaning creation is a glorious God, abundant in mercy, One whom all can reverence and honor, and to whom they feel disposed to draw near. The thought that there is to be a "Sweet By and By," a meeting on Eternity's shore, puts an incentive into life. It is something to live for.—*Isaiah 25:8; Revelation 21:3, 4.*

In the Sweet By and By.

1. God has promised a glo - ri - ous day, And by faith we now see it draw near;
Our Re-deem- er has o - pened the way, And soon will its glo - ry ap - pear.
CHORUS.
In the sweet by and by, We shall meet to be part - ed no more;
In the sweet by and by, by and by,
In the sweet by and by, We shall meet on e - ter - ni - ty's shore.
By and by, by and by,

2 There the dead shall arise from the tomb,
And the living to health be restored;
And away from all sorrow and gloom,
They'll be led by the life-giving Lord.

3 A highway shall there be cast up,
And the stones shall be all gathered out;
And errors no weak ones shall trip,
And no lions of vice stalk about.

4 There nothing shall hurt nor offend,
In God's kingdom of glory and peace;
The wicked their ways shall amend,
And the righteous their joys shall increase.

5 There God's hand shall all tears wipe away;
He'll the joy of his favor restore;
And the light of that glorious day,
Will bring life, joy and peace evermore.

"I've Found a Friend"

WE ARE all more or less dependent; none is complete in himself. We crave fellowship, co-operation, assistance, and are generally willing to render these aids to others, that we may receive also from them. To imagine one's self as absolutely friendless in a selfish world would send a chill through almost any heart. And yet there are some who are in this distressing condition—friendless! Perhaps it is because they are not themselves friendly, or obliging or kind. Or it may be through their loyalty to what they believe to be principles of righteousness they have alienated the friendship of the world.

Christians, in the latter case, are instructed by their Master to rejoice: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." *(John 15:18, 19.)* "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for great is your reward in Heaven."—*Matthew 5:10-12.*

But the hatred of the world, the misunderstanding of our friends, and the consequent unfriendliness of those about us, cannot well be borne unless we have attained the glorious condition described in this hymn:

"I've found a Friend, O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him!"

To have the Lord Jesus as our Friend means, oh, so much! We dare lose the friendship of the whole world and incur the enmity of all mankind—by faithfulness to righteousness and truth—because these experiences would only draw us nearer to our great Heavenly Friend, who has attested His love by the sacrifice of Himself. And whoever is thus bound to Jesus by the ties of friendship and the cords of love, is also bound by the same to the Heavenly Father. The Master Himself declared of such, "The Father Himself loveth you."—*John 16:27.*

And let us not forget that we were not drawn to the Savior through fear of Him, but by the cords of love. A great mistake was made in the theological creeds of the past, and fear was used as a lash to drive mankind to religion. How foolish! How contrary to the Bible, which declares, "The love of Christ constraineth us"! and again, "Perfect love casteth out fear."—*2 Corinthians 5:14; 1 John 4:18.*

71 I've Found a Friend.

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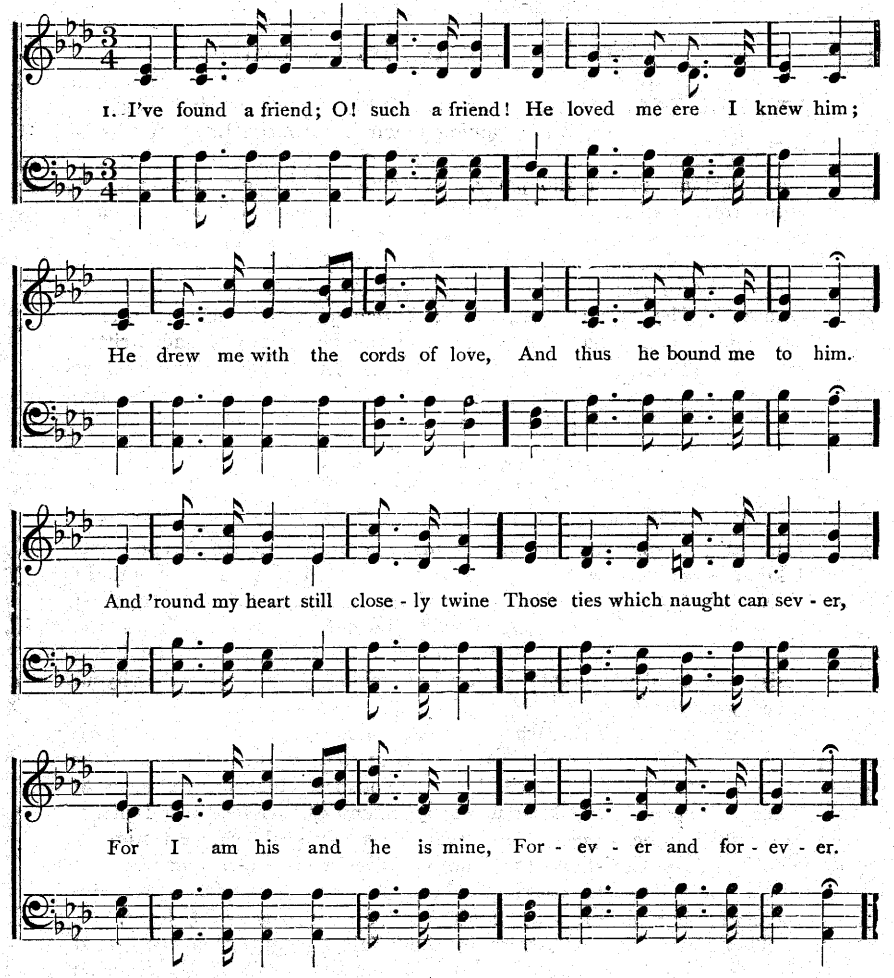
GEO. C. STEBBINS

1. I've found a friend; O! such a friend! He loved me ere I knew him;
He drew me with the cords of love, And thus he bound me to him.
And 'round my heart still close - ly twine Those ties which naught can sev - er,
For I am his and he is mine, For - ev - er and for - ev - er.

2 I've found a friend; O! such a friend!
He gave his life to save me;
And not alone the gift of life,
But his own self he gave me.
Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are his, and his forever.

3 I've found a friend; O! such a friend!
So kind, and true, and tender,
So wise a counselor and guide,
So mighty a defender!
From him who now doth love me so,
What power my soul can sever?
Shall life or death, or any foe?
No; I am his forever.

"Jesus, Lover of My Soul!"

SOME YEARS after the close of the American civil war, an excursion party was steaming down Chesapeake Bay. A Christian man on board, of splendid voice, was asked to sing for the entertainment of the party. He chose this hymn, rendering it with great pathos. As he finished, a gentleman in the audience elbowed his way toward the singer, and asked, "Neighbor, were you in the civil war?" "Yes," was his reply, "I was on the Union side." "Were you in such a battle, and do you remember the night before?" The answer was, "Yes; I remember it well. It was a dark night, and a battle was expected the next day. I had written my farewell home. I was assigned to picket duty and was feeling extremely sad and burdened of soul. I remember that as I walked on sentry duty I sang this hymn,

"Jesus, Lover of my soul,
Let me to Thy bosom fly!"

"Well, stranger," said the other, "I remember that night, too. I heard you sing that hymn. It made a deep impression upon me. I knew your voice when I heard it just now. I was on the Southern side. I had you covered with my rifle and was about to shoot you; but, stranger, as you sang, 'Cover my defenseless head with the shadow of Thy wing!' a power came over me which I could not resist, and I did not shoot. Humanly speaking, your singing that hymn saved your life."

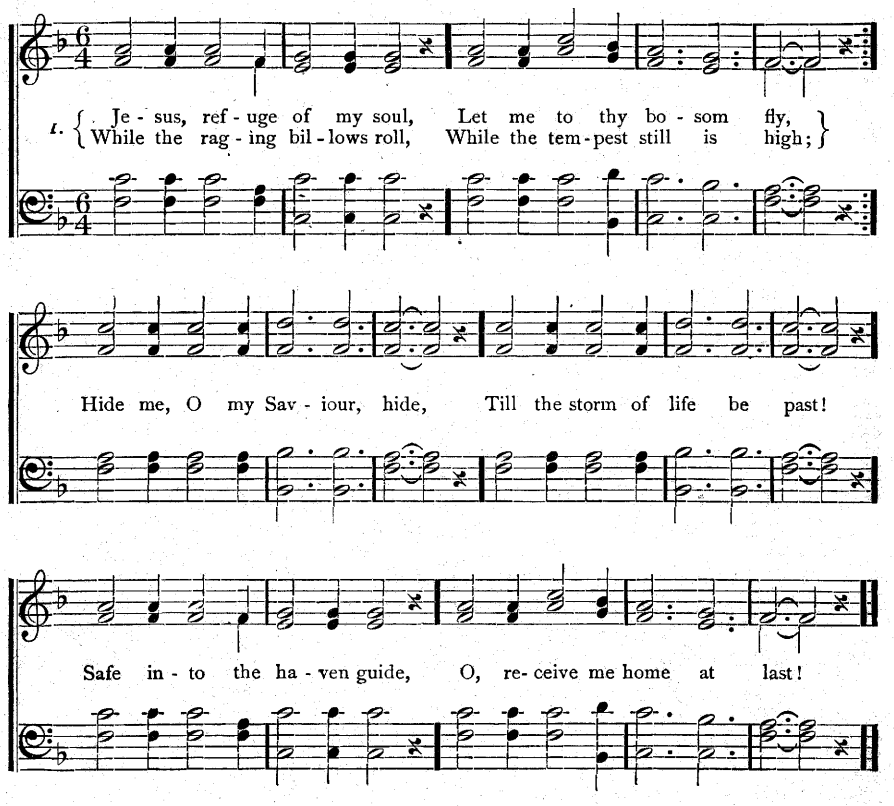
There may be times when the Christian seems to be at a disadvantage, viewed from the standpoint of the world. His covenant of consecration to the Lord, his righteousness, his service, seem at times to deprive the Christian of opportunities, privileges and pleasures which others enjoy. However, it surely will be the testimony of all mature Christians that the sacrifices which their consecration vows involve are as nothing, when compared with their joys and privileges and blessings as children of God, followers of Jesus.

There are times of stress in the affairs of all when they need the refuge, the protecting care of Heaven; and none but Christians have this protecting care. None but they have the Divine assurance that all things will be supervised and overruled for their welfare. None but they, therefore can rejoice in tribulation.

During this Gospel Age, only consecrated believers in Jesus are received into God's family. Only these may look up and cry, "Abba, Father!" and sing, "Cover my defenseless head with the shadow of Thy wing!" Nothing can come to them that will not be for their highest interest.—*Romans 8:28; Psalm 17:8; 63:7.*

72 Jesus, Refuge of My Soul.

MARTYN. 7.8 l.


1. Je - sus, ref - uge of my soul, Let me to thy bo - som fly,
While the rag - ing bil - lows roll, While the tem - pest still is high;
Hide me, O my Sav - iour, hide, Till the storm of life be past!
Safe in - to the ha - ven guide, O, re - ceive me home at last!

1 Jesus, refuge of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life be past!
Safe into the haven guide,
O, receive me home at last!

2 Other refuge have I none;
Hangs my helpless soul on thee;
Leave, O, leave me not alone!
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.

3 Thou, O Christ, art all I want,
All I need in thee I find;
Thou didst strengthen me when faint,
Now my eyes no more are blind.
Thou of life the fountain art;
Rich supplies I find in thee,
Springing up within my heart,
Rising to eternity.

"Glad Tidings of Great Joy"

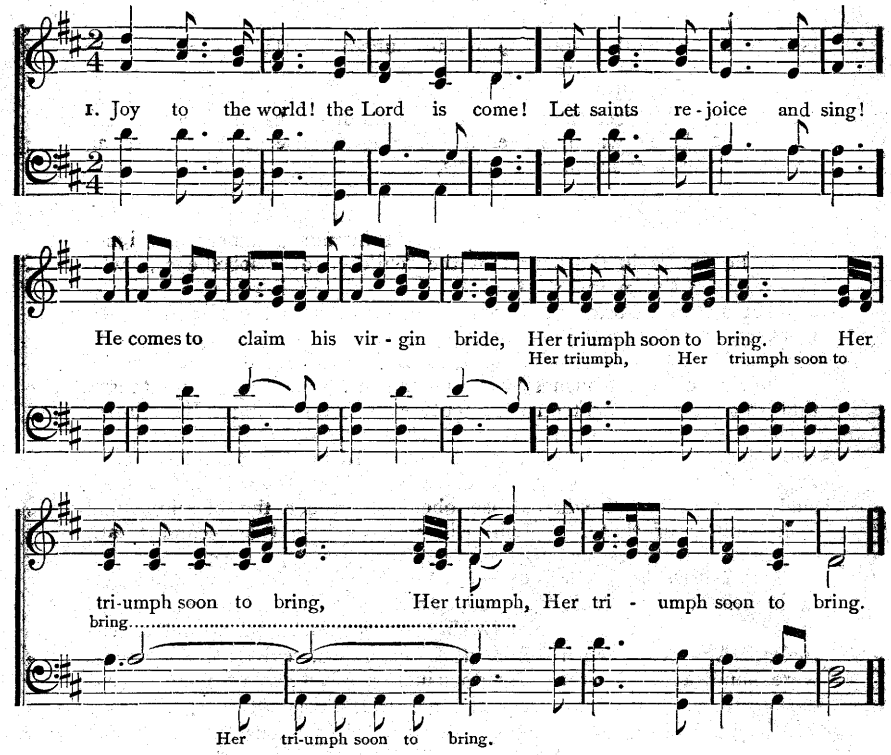
THIS inspiring hymn sends our minds back to the words of the angels who announced to the shepherds on the plains of Bethlehem the birth of Jesus, saying, "Behold, we bring you Good Tidings of great joy, which shall be to all people!" The birth of Jesus, while not the beginning of Divine interest in man, was the first manifestation to him of God's love and sympathy. Mankind needed first to learn the lessons of Divine Justice and Divine Power, and that these would be exercised in the punishment of sin. Of DIVINE LOVE we read: "In this was manifested the Love of God toward us, because God sent His only Begotten Son into the world, that we might live through Him."—*1 John 4:9.*

Not all have learned the relationship between the birth of Jesus, His earthly life, His crucifixion, and the future glorious outworking of God's love for our race. What our Lord Jesus did at his First Advent was merely a preliminary work—important, necessary, because only by the cancellation of the death penalty could the sinner be recovered. As it was a perfect man that sinned and came under the death penalty, so the Redeemer must be a perfect man, to die the Just for the unjust.—*Romans 5:12, 15-19; 1 Peter 3:18.*

The death of Jesus is the basis upon which the Millennial Kingdom will be established. His death constitutes the Purchase-price for the whole world of mankind, because of which the world is to be turned over to Him, that He may reign a thousand years in Heavenly glory and power, for the uplift, the restitution to perfection, of Adam and his race, for whom He died, more than eighteen centuries ago.—*1 John 2:2; Acts 3:19-21.*

Do we inquire, Why the long delay between the giving of the Ransom-price and the taking over of the purchased possession? The Bible answers that another part of God's Plan was meanwhile to be developed—the selection of the Church. Throughout the past eighteen centuries God, through Christ, has been merely calling a saintly "little flock" out from the world, to be footstep followers of Jesus. He has not been attempting the conversion of the world during this Age—hence it still lies in the Wicked One. The Church, the "called ones," become eventually, by a share in the First Resurrection, Christ's Bride Class—in glory, honor and immortality. This faithful company have the Master's promise that, "if they suffer with Him, they shall also reign with Him," in His Kingdom. It is the inauguration of Messiah's Kingdom, when the Church will be with Him in glory, of which we sing in this hymn. "Joy to the world" it surely will be, and will show the "wonders of God's love"!—but not until the joys of the Church have first been perfected.—*Revelation 14:1-7; Acts 15:13-18.*

73 Joy to the World.

ANTIOCH. C. M.

1. Joy to the world! the Lord is come! Let saints re-joice and sing!
He comes to claim his vir-gin bride, Her triumph soon to bring. Her
Her triumph, Her triumph soon to
tri-umph soon to bring, Her triumph, Her tri-umph soon to bring.
bring
Her tri-umph soon to bring.

2 Lift up your heads, ye fainting souls!
The signs long promised read,
Messiah's chariot onward rolls;
He soon the world will lead.

3 Joy to the world! the Lord shall reign!
Let men their songs employ;
While field and wood, and hill and plain,
Repeat the sounding joy.

4 He'll rule the world with truth and grace;
The nations all shall prove
The blessings of his righteousness,
And wonders of his love.

5 Glad tidings of great joy to all!
Through this blest gospel flow;
A sweet relief from every ill,
And rest from all our woe.

6 Joy to the world! the Lord is come!
O earth, receive thy King!
Let every heart prepare him room,
And grateful tribute bring.

PART II.

7 Joy to the world! the Lord is come!
Angels and men rejoice!
The jubilee will soon begin;
Praise God with heart and voice!

8 All nature's voices loud proclaim
The praises of our King!
Ye winds and floods and thunders loud,
Ye may your tributes bring.

Note.—ANGELOPHONE RECORDS omit verse 5.

"Lead, Kindly Light!"

THIS beautiful hymn appeals to human hearts everywhere. It comes to us from a Roman Catholic, Cardinal Newman. It appeals to all, because it touches the sympathetic cord of human experience. All feel their need of the kindly light of Heaven. All realize that Life's way has been a dark one because of the "encircling gloom" from our erroneous creeds.

Satan, the Prince of Darkness, has been ruler of this world for long centuries, not through Divine appointment or authority, but through deception. Taking advantage of human weakness and ignorance, he works in the hearts of the "children of disobedience," who are vastly in the majority. God's children, the "children of the light," are but a "little flock," to whom, with Jesus, it is the Father's good pleasure to give the Millennial Kingdom.—*Luke 12:32.*

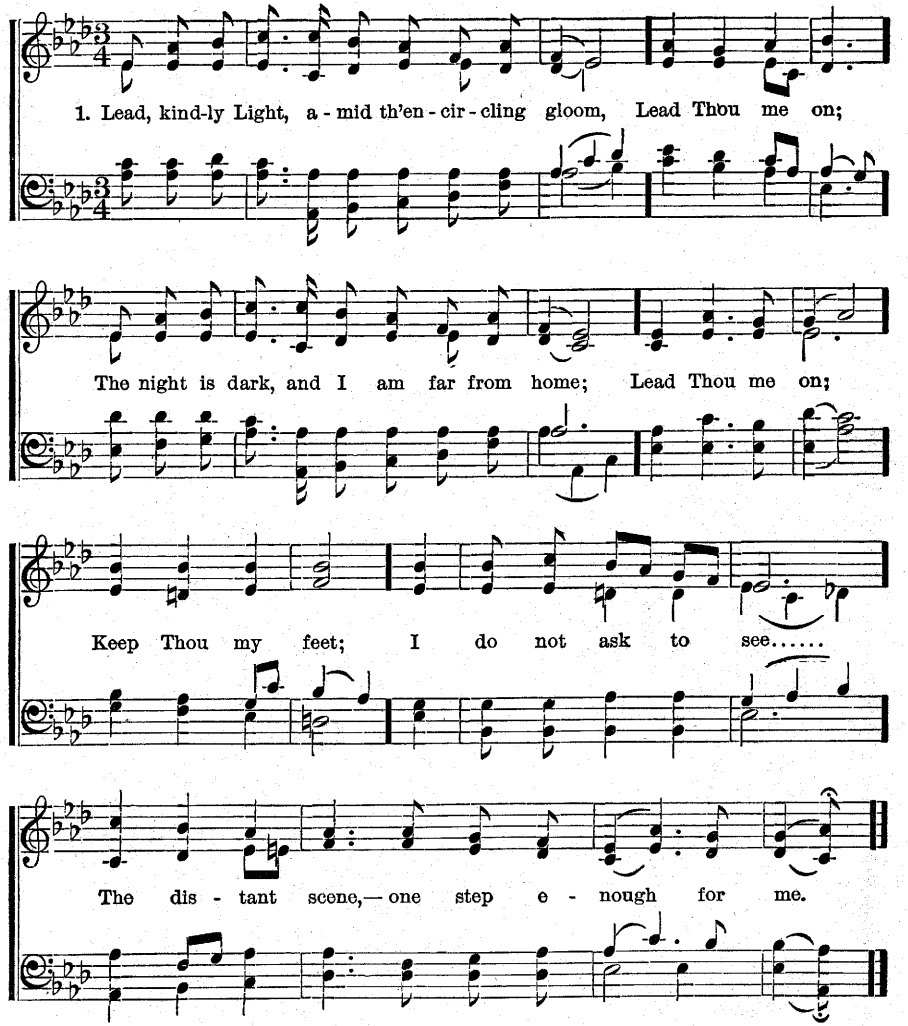
The blessings of Messiah's Kingdom are pictured as the rising of the Sun of Righteousness with healing in His beams. Jesus taught that this Sun of Righteousness represents Himself and His faithful "little flock" of this Gospel Age. *(Matthew 13:43.)* They are to be enthroned in glory and power. Then, "The light of the knowledge of the glory of God shall fill the whole earth," until "every knee shall bow"; for all who refuse obedience under the blessings and opportunities of that Kingdom, will well deserve the Second Death of utter destruction, which the Bible teaches.—*Acts 3:23.*

The Lord's instruction to the Church was that we should walk in the light. But, instead, creed-making was started in A. D. 325, and Bible study was completely shut off for more than twelve centuries. And even when Bible study began to revive, God's people were handicapped by the false doctrines, productions of men in that darker time; and we are scarcely out of the fog yet.

Like the Cardinal, we have all realized an "encircling gloom." What was taught us did not seem God-like or reasonable. It conflicted with both our heads and our hearts to believe that practically everybody—all except the saintly few—must spend an eternity in devilish torture. We no longer believe this; but, alas! many who have rejected it are still outwardly professing it to the continued dishonor of God's name, the searing of their consciences, and the blighting of their Kingdom prospects.

Instead of stepping out from what they have ceased to believe, these remain in creedal bondages, because their financial and social interests are bound up in the great systems connected with those creeds. Only God knows to what extent these realize the hypocrisy of their position; but surely, to whatever extent untruth is supported, the individual must fail to have the Lord's full love and approval! "He that is ashamed of Me and of My Word, of him will I be ashamed," said Jesus.—*Mark 8:38; Luke 9:26.*

74 Lead, Kindly Light.

J. H. NEWMAN. JOHN B. DYKES.

1. Lead, kind-ly Light, a - mid th'en - cir - cling gloom, Lead Thou me on;
The night is dark, and I am far from home; Lead Thou me on;
Keep Thou my feet; I do not ask to see.....
The dis - tant scene,— one step e - nough for me.

2 I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on;
I loved the garish day, and, spite of fears,
Pride ruled my will: Remember not past years.

3 So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel-faces smile,
Which I have loved long since, and lost awhile.

"Like the Sound of Many Waters"

IN THIS beautiful pictorial language the Lord indicates how the knowledge of His goodness and mercy and love shall eventually reach the entire human family, and what the response will be—"Like the sound of many waters," yea, and thunder, saying, "Alleluia, Lord God Almighty!" It is a picture of the future—not of the present. But, thank God, it is the near future! Preceding verses picture *(Revelation 19:1-7)* the end of the present order of things with the fall of Babylon the Great and the ushering in of new conditions, under Messiah's Kingdom; for, as verse seven explains, "The marriage of the Lamb will have come"—the Church will have all passed beyond the veil, to be forever with the Lord, to share in the glories of His Kingdom.

Some of those represented as singing for joy and shouting "Alleluia" and hailing the Kingdom of God to come, will, doubtless, experience a measure of disappointment, having expected to be of the Kingdom class themselves, but having failed to walk in the footsteps of Jesus. However, so grand will be the new condition of things that everybody will be rejoicing. Everybody will be glad that God will thus have terminated the reign of Sin and Death, even though its close will be in a most terrible Time of Trouble—the worst the world has ever known. But we can endure much when we know of blessings to follow.

The Alleluia shout, which will be like the sound of many waters—many peoples—is mentioned. It is, "For the Lord God Omnipotent reigneth." For six thousand years—ever since Father Adam rebelled against his Creator's laws and came under the death sentence—the Lord God Omnipotent has not been reigning on earth. It has been a rebellious province. However, as Jesus taught us to pray, "Our Father, Thy Kingdom come; Thy will be done on earth even as in heaven," so the entire Bible teaches us that Messiah's Kingdom will be the reëstablishment of the Reign of Jehovah, because Messiah will be the great Mediatorial Representative of Jehovah's Kingdom.

This will mean the *end* of the Reign of Sin and Death—the binding of Satan—the beginning of the Reign of Righteousness. No wonder that all coming to understand things properly will shout, "Alleluia"! *No wonder* the Bible declares that the coming of Messiah's Kingdom will mean the attainment of "the desire of all nations"! *(Haggai 2:7.)* Alleluia! What a Savior! able to save unto the uttermost all that come to the Father through Him—the Church in the present Age and all the willing and obedient of mankind in the coming Age—the Millennium.—*Hebrews 7:25.*

75 Like the Sound of Many Waters.

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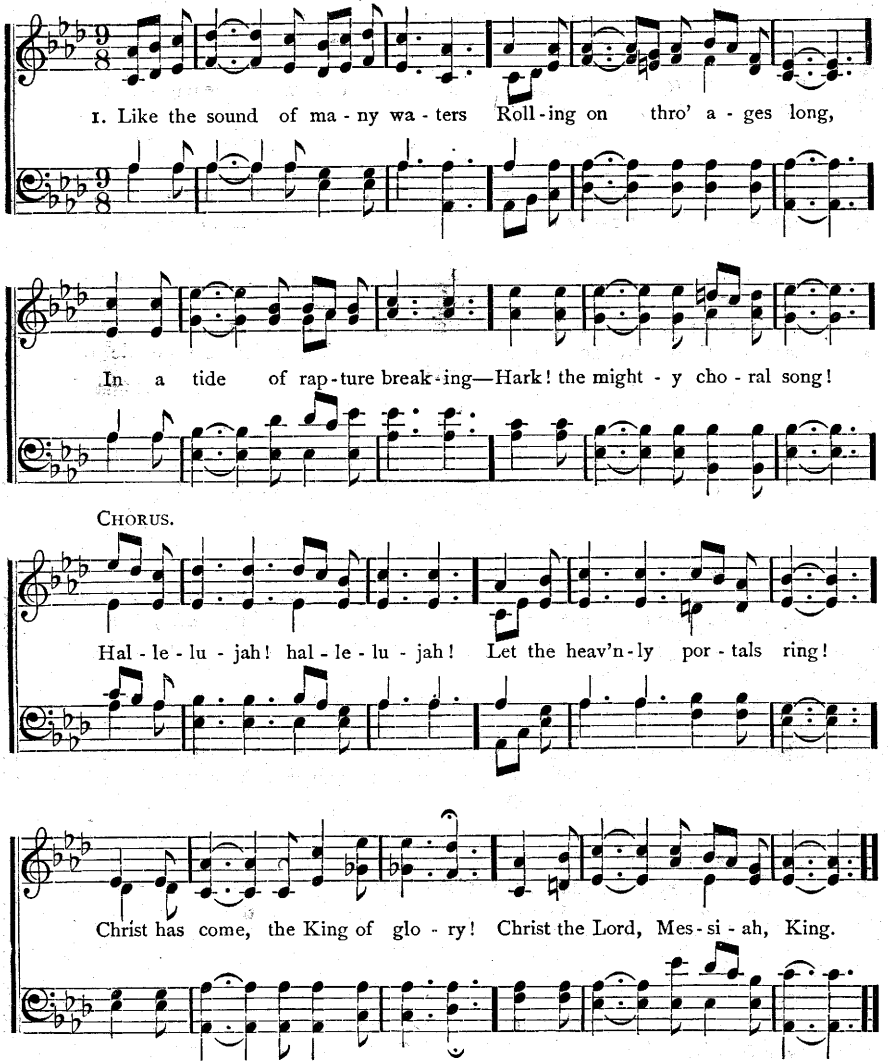
H. P. Main

1. Like the sound of ma - ny wa - ters Roll - ing on thro' a - ges long,
In a tide of rap - ture break - ing—Hark! the might - y cho - ral song!
Chorus.
Hal - le - lu - jah! hal - le - lu - jah! Let the heav'n - ly por - tals ring!
Christ has come, the King of glo - ry! Christ the Lord, Mes - si - ah, King.

2 Lo! the Morning Star appeareth;
O'er the world his beams are cast;
He, the Alpha and Omega,
He, the Great, the First, the Last.

3 Saviour, not with costly treasure
Do we gather at thy throne;
All we have, our hearts, we give thee—
Consecrate them thine alone.

"Love Divine, All Love Excelling"

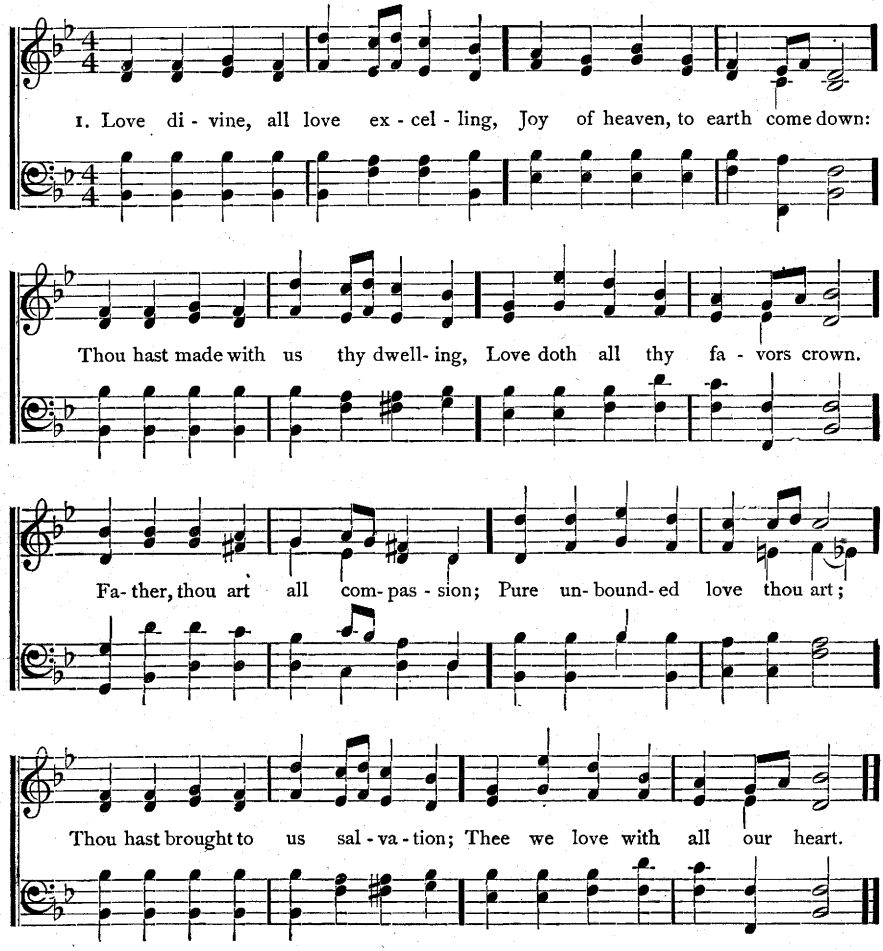
INSTINCTIVELY we have felt what the Bible so clearly teaches; namely, that God is Love. Our hearts were nearer right than our creeds. The creeds told us that God was all-wise and knew the end from the beginning, and purposed whatsoever comes to pass. To this we still agree; but we object to their statement of God's purpose—that nearly every member of the human family is to be eternally tortured by fire-proof devils, in some place of unknown locality called "Hell." All the heathen were to be tortured because they had not known of the Only "Name under heaven given amongst men whereby we must be saved." All the Jews since Jesus' day were to be tortured because they had not believed on Him. Nearly all the people of Christian lands, as well, were to be tortured because they had not consecrated their lives to Jesus and become saints.

As the Reverend Doctor Jonathan Edwards put it, the saintly few were to go to Heaven and look over its battlements at the millions of heathen and civilized, including their own brothers and sisters, parents, husbands, wives, neighbors, etc., suffering the tortures of the damned and would turn around and praise God the louder because they had escaped such a devilish fate.

Is it any wonder that we should have difficulty in understanding how God could be just and wise, powerful and loving, and yet foreknow and foreordain such a diabolical plan? Is it any wonder that people tried to put God from their minds and were disinclined to search the Scriptures, which they thought taught such terrible doctrines? It is not strange, that some plunged into Society to keep from thinking about the future, and that others gave themselves to theatre-going, to novel reading, to gaming, to drinking and carousing, to pleasure, or to amassing wealth, etc., to stifle erroneous thoughts of the future. Evidently, with the best of intentions, we who are Christians have been doing harm where we wished to do good.

St. Paul explains that these false doctrines which have so bewildered us are "doctrines of devils." He prophesied how they would overspread the Church, taking the place of the true faith.—*1 Timothy 4:1, 2.*

A Sunday School superintendent asked the infant class what they would do when they got to Heaven. A little girl held up her hand. "What is your answer, Jennie?" he inquired. The child replied, "I would run and get behind Jesus, so God would not see me!" Alas! that we so mistaught our children that they should fear their best Friend, the Heavenly Father—the One who planned the entire Program of salvation, and whose Purpose is to be fulfilled through Messiah's Kingdom!—*Ephesians 3:9-11, Diaglott; John 3:16.*

LOVE DIVINE. 8. 7. D.

1. Love di - vine, all love ex - cel - ling, Joy of heaven, to earth come down:
Thou hast made with us thy dwell- ing, Love doth all thy fa - vors crown.
Fa- ther, thou art all com- pas - sion; Pure un- bound- ed love thou art;
Thou hast brought to us sal - va - tion; Thee we love with all our heart.

2 O Almighty to deliver!
Let us more thy life receive;
Dwell in us, and never, never,
Never more thy temples leave;
Thee we would be always pleasing,
Love thee as thy hosts above,
Serve and praise thee without ceasing,
Witnessing to thy great love.

3 Finish, Lord, thy New Creation;
Pure and spotless let us be;
Show us all thy great salvation—
Thine shall all the glory be.
Changed from glory into glory,
Till we see thine own dear face;
Till we cast our crowns before thee,
Lost in wonder, love and praise.

"Many Sleep, But Not Forever"

THIS comforting hymn is in full accord with the entire teaching of the Bible. Thus we read, "Abraham was gathered to his fathers"; and they were heathens. We read also of the prophets, judges and kings, good and bad: "They were gathered to their fathers"; "They slept with their fathers." *(Genesis 25:8; 1 Kings 2:10; 11:43; 22:40.)* In the NewTestament we read the same. Jesus said of Jairus' daughter, and of Lazarus of Bethany, that they were sleeping. Their awakening was an illustration of the great, Divine power operating in Jesus, which during the Millennial Age, will awaken all the sleepers from death.

The Bible tells that the Church only will have a share in the First Resurrection, and that it will be the best, or superior one—to the spirit plane of glory, honor and immortality. The Kingdom power will then be put into operation, and all the living generations will be brought to the knowledge of the Lord. A little later the sleeping ones will begin to be awakened. All who have ever lived shall come back from the tomb. This the Bible distinctly teaches. St. Paul declares that without a resurrection there could be no future life.—*1 Corinthians 15.*

The penalty which came upon Father Adam and his race was a death penalty, not a penalty of eternal torture, as we once supposed when we neglected the study of our Bibles and believed the false doctrines of our creeds, made during the Dark Ages. Reading the account of *Genesis 3:17-19,* we notice how plainly the matter is stated. But God never designed that man should die hopelessly. On the contrary, He purposed a redemption and restoration, which is to be carried out to the very letter. In the Divine purpose, Jesus was the Lamb of God slain from before the foundation of the world, as the Redeemer of our race. Because of God's purpose to redeem the race, and awaken them, He everywhere speaks of the dead as being *asleep.*

Note the plain statement, "As by man [Adam] came death, by a man also [Jesus] comes the resurrection of the dead."—*1 Corinthians 15:21-23.*

How the truth on this subject gladdens our hearts! What a grief it caused us, what an "encircling gloom," to think of the heathen as suffering torture; and to think of our neighbors, friends and relatives as in danger of the same fate!

The Bible assures us that the sleeping ones are entirely unconscious, and that, when awakened in the Resurrection Morn, their first thought will connect up with the last thought they had when they died. What a great blessing will come to the world, to be awakened during Messiah's Kingdom, and to enjoy all its blessings of knowledge, and of opportunity to rise up from sin and death to perfection in the image of God!—*Psalm 146:3, 4; Isaiah 26:19; Hosea 13:14.*

The Church's resurrection will be *in a moment;* but the world's resurrection will not be finished until the end of the Millennium.

77 Many Sleep, but Not Forever.

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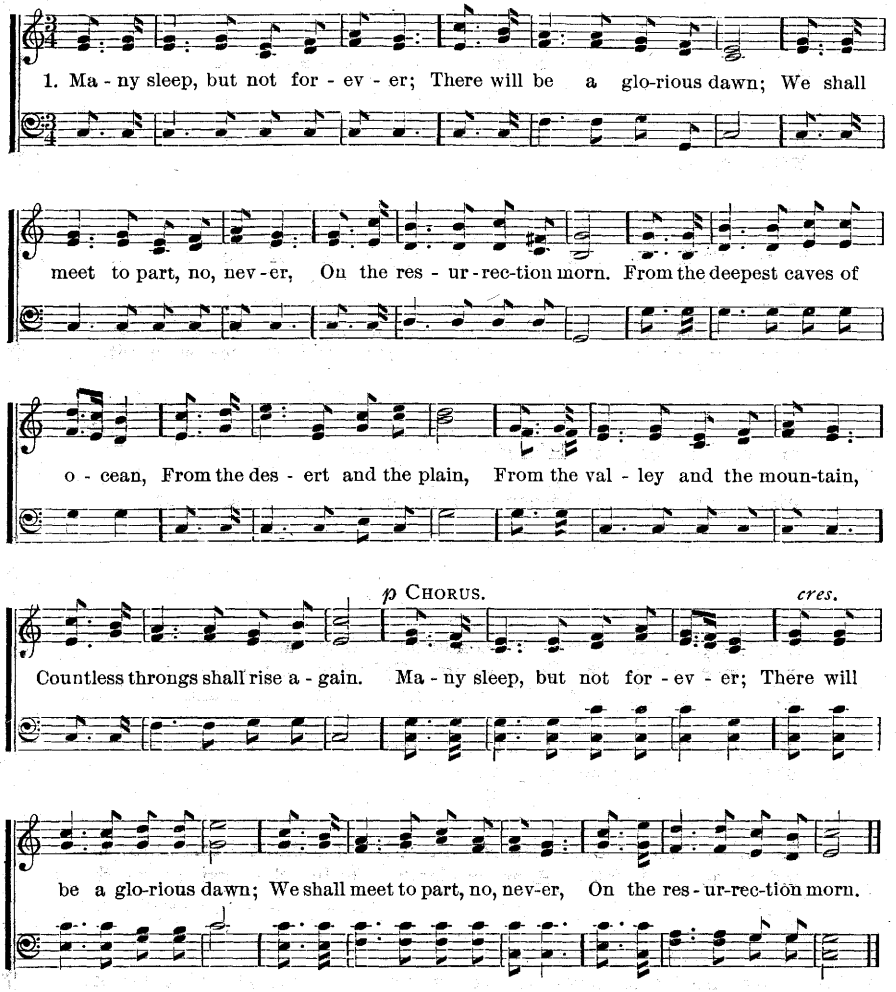
S. J. VAIL.

1. Ma - ny sleep, but not for - ev - er; There will be a glo-rious dawn; We shall
meet to part, no, nev-er, On the res - ur-rec-tion morn. From the deepest caves of
o - cean, From the des - ert and the plain, From the val - ley and the moun-tain,
p CHORUS.
cres.
Countless throngs shall rise a - gain. Ma - ny sleep, but not for - ev - er; There will
be a glo-rious dawn; We shall meet to part, no, nev-er, On the res - ur-rec-tion morn.

2 When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair!
Round its little grave we linger
Till the setting sun is low,
Feeling all our hopes have perished
With the flow'r we cherished so.

3 Yes, they sleep, but not forever,
In the lone and silent grave;
Blessed promise! they shall waken;
Jesus died the lost to save.
In the dawning of the morning,
When this troubled night is o'er,
All these buds in beauty blooming,
We'll rejoice to see once more.

Note.—ANGELOPHONE RECORDS omit verse 1.

"Nearer, My God, To Thee"

ONE MIGHT suppose that a hymn containing so much very serious thought as this one would be appreciated by comparatively few—only by the saintly; but it seems otherwise. It is sung heartily both by saints and sinners; in churches, in lodge rooms—everywhere.

Man is so constituted by nature that he instinctively longs for fellowship with his God. Phrenology explains that the basest passions and appetites lie along the base of the brain, and that the superior and higher attributes of the mind occupy the top of the brain. It is undoubtedly true that the majority of people live chiefly in the cellar or base of their brains. Their words, deeds and thoughts have to do with the sensual rather than with the intellectual and spiritual. Doubtless many remain in such a condition because of ignorance, superstition and fear. They dread to think about God because He has been misrepresented to them by professed Christians and their creeds.

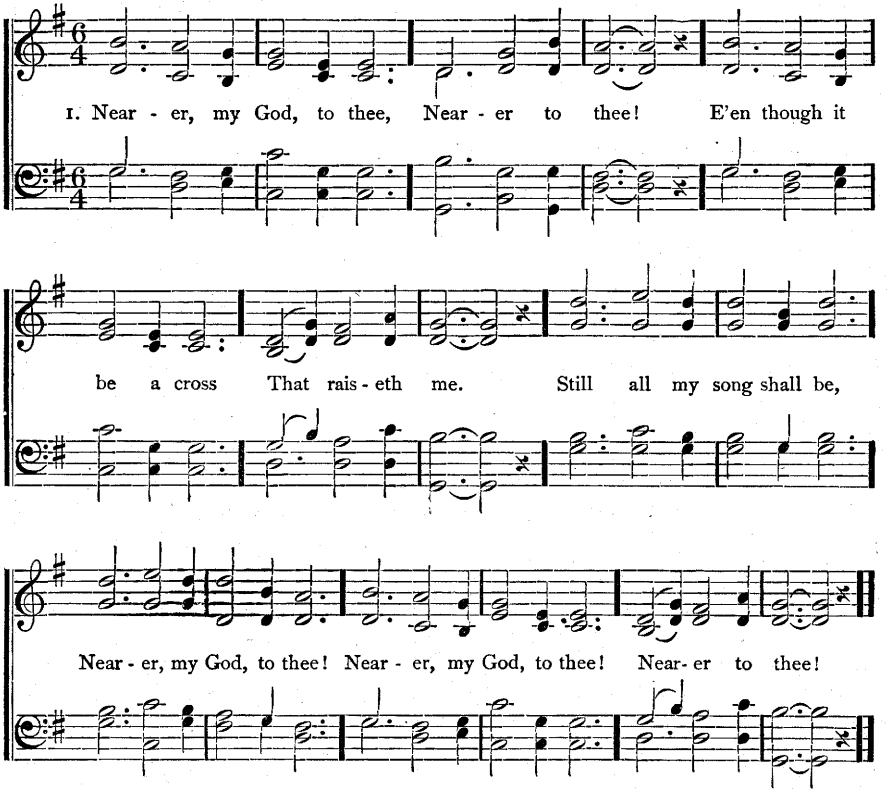
Nevertheless, as St. Paul explains, even the heathen have a longing for God, and feel after Him if haply they might find Him.—*Acts 17:27.*

Doubtless in the minds of many people in every land occasional worship of God is in response to the call of these higher organs of the brain. They cry out for intercourse with God, fellowship with Him. The Lord's consecrated people, begotten by the Holy Spirit, may have constant communion with God. Even in their business and in their pleasure they have the Lord as their Fellow, or Partner. They confer with Him respecting the proper course to be taken in everything. Such is the ideal condition. Happy are all who have this experience. They are God's saints. Only true Christians now have the privilege of prayer with the promise of being heard and answered. These are only such as have repented of sin, who have consecrated their lives to God's will and have Jesus as their Advocate.—*Psalm 50:14-17; 17:1; Proverbs 15:29.*

When God created man, this craving of the highest organs of his nature was abundantly provided for—man had unbroken fellowship with his Creator. But when sin entered God broke off this fellowship and condemned Father Adam to death. During the Jewish Age, that people had prayer privileges restored to them as a "House of *Servants.*" Similarly the Church has prayer privileges, but as the "House of *Sons.*"—*Hebrews 3:5, 6.*

By and by, however, the fellowship between God and the world will be restored by the Reign of the great Messiah—Christ and His Church, His Body. At the end of the Millennium, all who prove themselves unworthy of life everlasting will be destroyed in the Second Death; and those counted worthy of eternal life, having reached human perfection, will be restored to full fellowship with the Heavenly Father, as Adam originally possessed it.

Nearer to Thee.

BETHANY. 6. 4.

1. Near - er, my God, to thee, Near - er to thee! E'en though it
be a cross That rais - eth me. Still all my song shall be,
Near - er, my God, to thee! Near - er, my God, to thee! Near- er to thee!

2 Though like a wanderer,
Daylight all gone,
Darkness comes over me,
My rest a stone,
Yet even here I'd be
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

3 Bright doth thy Truth appear
Shining from heaven;
This light thou sendest me,
In mercy given,
Ever to beckon me
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

4 Lord, I would scale the height,
Nearer to be;
My soul would wing its flight
Quickly to thee.
O! may each day bear me
Nearer, my God, to thee!
Nearer, my God, to thee!
Nearer to thee!

Note.—ANGELOPHONE RECORDS omit verse 2.

"O Happy Day, That Fixed My Choice!"

NO LESSON needs to be more deeply impressed, than the one with which this beautiful hymn opens—the fixing of the *choice.* Millions of people have had good thoughts, noble aspirations and partial resolutions, but have failed because they did not bring them to a focus by settling the matter once and forever—in a full surrender to the Lord.—*1 Kings 18:21.*

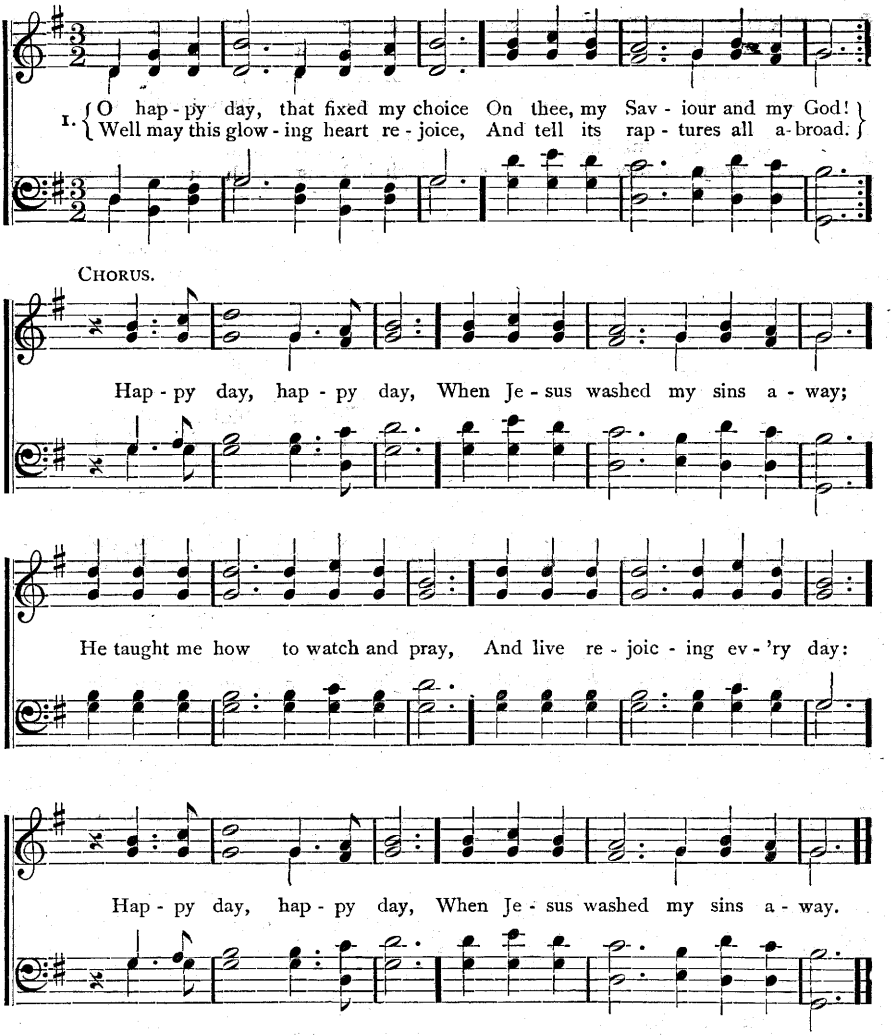
The tendency to unduly delay decision regarding any matter is a weakness. It affects the whole life. Millions of lives are failures along financial and social lines because of vacillation, failure to decide, failure to exercise the will positively. The bad habit is formed in childhood. Parents have not learned the secret of self-control, will, decision, and therefore have not taught decision to their children. However, we occasionally find persons who are too self-willed, too positive; and these probably have been so born—hereditary and prenatal influences marking them with a dogmatic and rebellious spirit.

To the average person, however, the way is open in childhood for the development of a proper will—a strong will for that which is approved by their intelligence and conscience. Parents and teachers should have this in mind, and early lay a good foundation for nobility and strength of character.—*Proverbs 20:11.*

But if the matter of decision, or choice, is important in the affairs of earth and time, how much more important it is in respect to the things which pertain to eternity! There is apparently a time in nearly every life when a choice for God and righteousness is suggested to the mind. This time for decision often comes in childhood, between the years of 12 and 16. Parents and guardians should be on the lookout to render the necessary assistance and sympathy at such a time—but not bore the child, not be too imperative, and above all, never make light of the child's sentiment and thus crush it. Confidences between children and parents should be very intimate and precious, and should never be betrayed. High ideals should be unostentatiously put before the minds of children.—*Colossians 3:20, 21.*

The great decision is to give the heart, the will, to the Lord. Every true Christian should be able to sing this hymn with the spirit, "O happy day that fixed my choice on Thee, my Savior and my God!" Fixity of purpose must come first. Next comes the presentation of one's self to the Lord Jesus; and after that, the steady, slow development of the Christian character according to the teachings of God's Word. Then every day is a happy day, because it means a carrying out of the original decision, and means proportionately an increase of the Lord's favor and blessing.

79 O Happy Day that Fixed My Choice!

HAPPY DAY. L. M.

1. O hap - py day, that fixed my choice On thee, my Sav - iour and my God!
Well may this glow - ing heart re - joice, And tell its rap - tures all a - broad.
Chorus.
Hap - py day, hap - py day, When Je - sus washed my sins a - way;
He taught me how to watch and pray, And live re - joic - ing ev - 'ry day:
Hap - py day, hap - py day, When Je - sus washed my sins a - way.

2 Now rest, my long divided heart;
Fixed on this blissful centre, rest;
Nor ever from thy Lord depart,
With him of every good possessed.

3 Yes, happy every day has been
Since I am his and he is mine.
He leads me and I follow on,
Directed through the Word divine.

"Onward, Christian Soldiers!"

OUR MENTAL eyes see, through the telegraphic reports, the great war now raging in Europe. We note the willingness and courage with which millions of soldiers have gone down into the trenches, in the most terrific of all wars. We are bound to admire their great courage, and only wish it might be for a nobler cause.

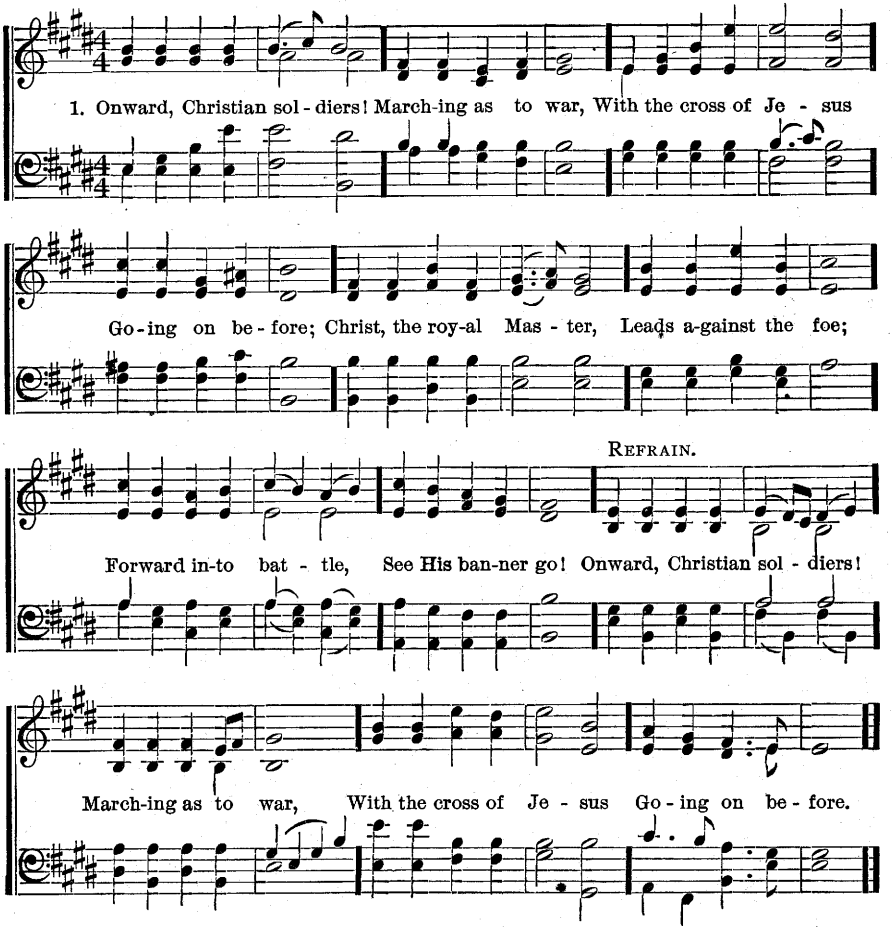
Our viewpoint changes, and we see the great battle between right and wrong, righteousness and sin, which is being fought out. We see the mighty hosts of Error and Sin under the leadership of Satan. We see the noble few under the banner of Jesus, opposing sin. Happy are we, if we can count ourselves true soldiers of the Cross under the banner of the Captain of our Salvation.—*2 Timothy 2:3-5; Hebrews 2:10.*

Then comes the battle. How noble are we? How loyal? How obedient to our Captain's commands? how faithful in opposing the world, the flesh and the Adversary—the forces of sin? How sad if we have often to be ashamed of weakness, of demerit, of coldness in the face of the enemy! Are not many Christian soldiers entangled greatly in worldly affairs, contrary to the admonitions of the Scriptures? *(2 Timothy 2:4.)* Have they not adopted compromising tactics with the enemy, instead of fighting the good fight of faith? Have not many who have enlisted under the Lord's banner really gone over and placed themselves under the banner of the Adversary? Oh, what manner of persons ought we to be, in all holy living and godliness—we who have become soldiers of the cross!—*2 Peter 3:11.*

For what do the soldiers of Europe fight? Surely the majority have little or no conception of what the war is all about! Consider also their rewards. A few cents a day is the wage for killing fellowmen, for enlarging the king's domain, for risking life and limb, for enduring privations, etc. Perhaps a little pension for the wife and family is given; perhaps an honorable mention on the roll of honor, or an iron cross or some other insignia of distinction for bravery in the injury of others.

Contrast this with the glorious reward of the soldier of the Cross. He has the assurance of the Lord that all things shall work together for his good, in matters both temporal and spiritual. He may endure persecutions or losses in the present life; but he has a glorious future reward, which will be increased in porportion to his present losses—yea, "a far more exceeding and eternal weight of glory!" If faithful unto death, he shall receive the crown of life which fadeth not away. O what a contrast! And yet how few seem to realize this, and to show the loyalty and zeal demanded by their Covenant of self-sacrifice! Let us hearken to our Captain's Word: "Be thou faithful unto death, and I will give to thee the Crown of Life."—*2 Corinthians 4:17, 18; Revelation 2:10.*

80 Onward, Christian Soldiers.

SABINE GOULD. ARTHUR SULLIVAN.

1. Onward, Christian sol - diers! March-ing as to war, With the cross of Je - sus
Go-ing on be - fore; Christ, the roy-al Mas - ter, Leads a-gainst the foe;
REFRAIN.
Forward in-to bat - tle, See His ban-ner go! Onward, Christian sol - diers!
March-ing as to war, With the cross of Je - sus Go - ing on be - fore.

2 At the sign of triumph,
Satan's host doth flee;
On, then, Christian soldiers,
On to victory!
Hell's foundations quiver
At the shout of praise,
Brothers, lift your voices,
Loud your anthems raise.

3 Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided;
All one body we,
One in hope and doctrine,
One in charity.

4 Onward, then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song;
Glory, laud and honor
Unto Christ, the King,
This through countless ages
Men and angels sing.

The Glory of the Lord's Presence

THERE seems to be an almost prophetic vision in this hymn by Mrs. Julia Ward Howe. It wonderfully coincides with what the Bible tells us we are to expect in the immediate future. Messiah's Kingdom is now in process of inauguration. The present great European war is merely the first step in the great Time of Trouble, which will entirely overthrow present institutions and prepare the way for the Kingdom of peace and blessing.

Following the war, which will lead on to it, will be the great revolution, figuratively described in the Bible as "a great Earthquake, so mighty an earthquake as was not since men were upon the earth." *(Revelation 16:18.)* Thus will fall the crowns of earth; and events will then lead on to the great fire of anarchy, which the Bible tells will completely sweep away every vestige of present-day civilization.

Jesus described that time as "A time of trouble such as never was since there was a nation." But in the midst of that trouble the Messianic Kingdom will be established. Then, "They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."—*Matthew 24:21, 22; Micah 4:3.*

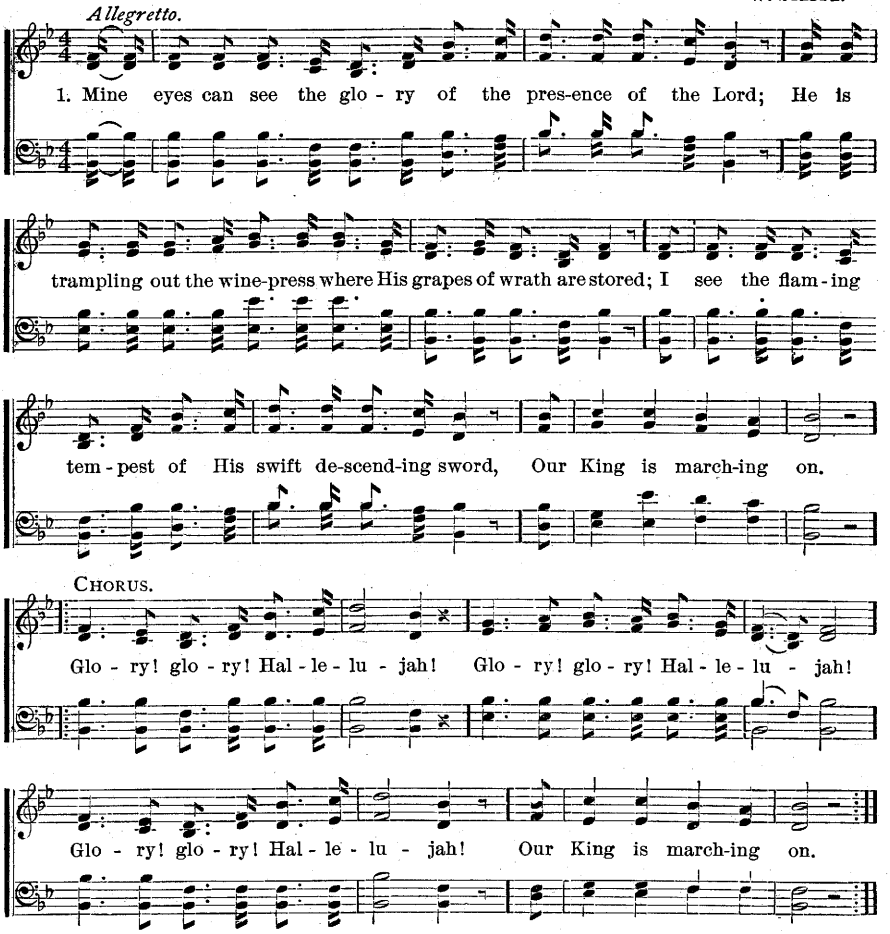
By the term "Gentile Times," Bible students in general understand Jesus to refer to the times, or years, in which the Gentile kingdoms were to be permitted to rule the world, and demonstrate whether they could bring universal peace and blessing. The Gentile Times began 2520 years ago, when God took away the typical kingdom from the family of David. He then declared that He would overturn it until Messiah should come, and set up the antitypical Kingdom of God.—*Ezekiel 21:26, 27.*

In order that God's people might understand the matter, the whole procedure is explained in the prophecy of Daniel. *(Daniel 2:31-45.)* God pictures all the Gentile kingdoms from Zedekiah's fall to Jesus' day as parts of a great Image. The golden head represented Babylon; the breasts and arms of silver represented Medo-Persia; Greece followed, and is represented by the belly and thighs of brass; the Roman Empire, coming after, is represented by the iron legs. The iron feet represent the professedly christianized "Holy Roman Empire." We are now living in the time of the ten toes of the Image, the "Holy Roman Empire" divided, as we see it in Europe today, at war devilishly, yet boasting that they are kingdoms of God.

Messiah's Kingdom is represented by the Stone cut out of the mountain without hands. This Stone is to smite the great Image in the feet and completely destroy it, and taking its place fill and bless the whole earth.

81 Our King is Marching On.

W. STEFFE.

Allegretto.

1. Mine eyes can see the glo - ry of the pres-ence of the Lord; He is
trampling out the wine-press where His grapes of wrath are stored; I see the flam - ing
tem - pest of His swift de-scend-ing sword, Our King is march-ing on.
CHORUS.
Glo - ry! glo - ry! Hal - le - lu - jah! Glo - ry! glo - ry! Hal - le - lu - jah!
Glo - ry! glo - ry! Hal - le - lu - jah! Our King is march-ing on.

2 I can see His coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read His righteous sentence, in the crumbling thrones of earth:
Our King is marching on.

3 The "Gentile Times" are closing, for their kings have had their day;
And with them sin and sorrow will forever pass away;
The tribe of Judah's Lion now has come to hold the sway:
Our King is marching on.

4 The "Seventh Trump" is sounding, and our King knows no defeat,
He will sift out the hearts of men before His judgment seat.
Be swift, my soul, to welcome Him; be jubilant, my feet:
Our King is marching on.

"Praise, My Soul, The King of Heaven!"

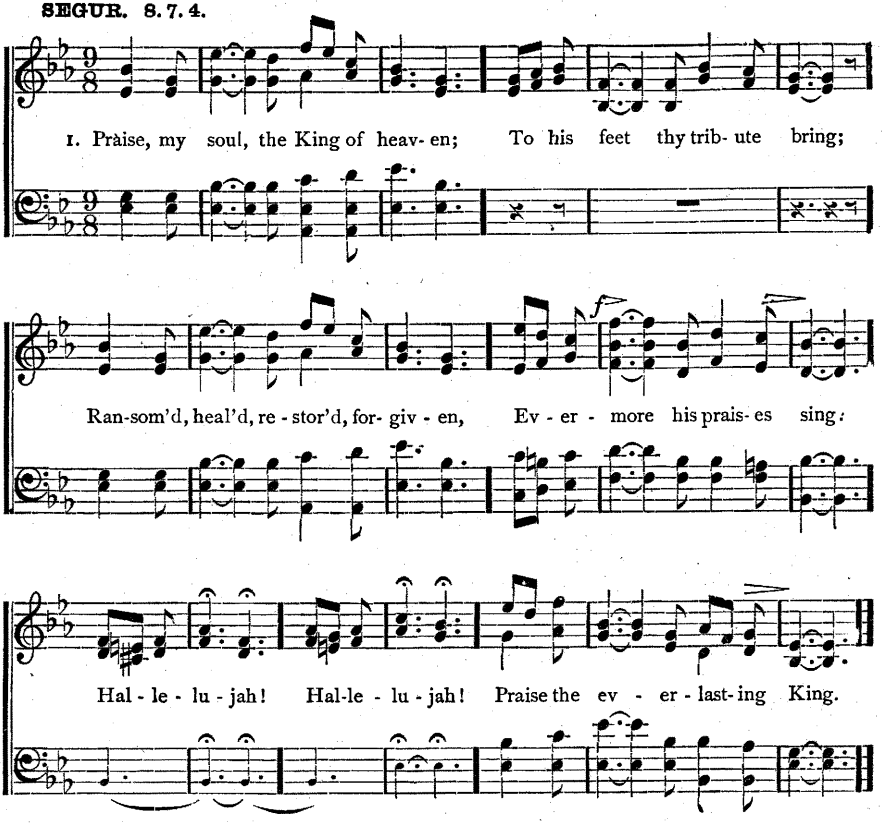
NOW GREAT an honor and privilege it is that the followers of Jesus are permitted to bring their humble songs and praises to the great Creator, their Heavenly Father, the King of Heaven! All who realize by experience the wonderful truths presented in this hymn, must have a desire to bring some tribute to the great Eternal One. Such thank Him that they have been ransomed from the power of sin and death by His arrangement through the death of Jesus; thank Him also that they have been healed, in that they have been restored to Divine favor through the One "who loved us and bought us with His precious blood."—*Revelation 1:5, 6; 1 Peter 1:18, 19.*

Well may the angels sing, Hallelujah in the Highest! to the great Jehovah God. But the Church of Christ preeminently owes a tribute to the Heavenly Father. She has been taken from the horrible pit, the miry clay of sin and death. Her feet have been placed upon the Rock Christ Jesus, and in her mouth the Lord has put a new song, even the loving-kindness of our God.

We praise Him for His diversified favors and blessings—not merely for those which are reaching us today, but for those which reached us through our forefathers. We realize our blemished condition, our unworthiness of Divine guidance, except as we have been made worthy through the sacrifice of Jesus. Our hearts have pleasure in acknowledging all these favors, and we appreciate that the Lord is very gracious towards those that become His children. He is slow to chide them, swift to forgive and to bless them, and glorious in His faithfulness.—*Psalm 103:8-12; Lamentations 3:22, 23.*

The last stanza of this beautiful hymn especially comforts us. Our Heavenly Father is proving us, testing us, seeing whether or not, under His arrangement, we are developing the proper characters which will permit of our being used in conjunction with the Heavenly Kingdom for the blessing of all the families of the earth. He judges us not according to our flesh, which indeed is feeble; but graciously He estimates us according to the soul, the mind, which is the New Creature. Finding us loyal at heart, He cares for us through His providences, and rescues us from our foes, especially the great Adversary, Satan. Thus by the grace of God, whom we love and praise and adore, we are going on from grace to grace, from knowledge to knowledge, and from one degree of character-development to another, until, through His grace, we trust that we shall be "more than conquerors," and be associated with our Redeemer in the Millennial Kingdom.—*2 Corinthians 3:18; Romans 8:37.*

Praise, My Soul, the King of Heaven.

SEGUR. 8. 7. 4.

1. Praise, my soul, the King of heav- en; To his feet thy trib- ute bring;
Ran-som'd, heal'd, re - stor'd, for- giv - en, Ev - er - more his prais- es sing:
Hal - le - lu - jah! Hal-le - lu - jah! Praise the ev - er - last- ing King.

1 Praise, my soul, the King of heaven;
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore his praises sing:
Hallelujah! hallelujah!
Praise the everlasting King.

2 Praise him for his grace and favor
To our fathers in distress;
Praise him, still the same as ever,
Slow to chide, and swift to bless:
Hallelujah! hallelujah!
Glorious in his faithfulness.

3 Father-like, he proves yet spares us,
Well our feeble frame he knows;
In his hands he gently bears us,
Rescues us from all our foes:
Hallelujah! hallelujah!
How his plan his wisdom shows.

"Praise the Lord, His Glories Show!"

THE INSPIRED writer says, "Let us offer unto the Lord the sacrifice of our lips"; "Sing praises unto our God!" And how appropriate is such a course! The rendering of praise indicates appreciation, gratitude, thankfulness. In order to render praise, however, one must have a knowledge of God's favors and blessings. The knowledge attained, devotion should follow, with praise and thanksgiving. It is well therefore that we count our blessings daily. Those who so do will find themselves the richer. They may have no more blessings than before, but they will the more appreciate them and be disposed to offer praise, worship, thanksgiving.

The Bible assures us that many of God's favors are common to all the human family, and not especially limited to those who have become His children through a complete consecration of themselves to Him. Thus Jesus declared, The Father maketh "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—*Matthew 5:45.*

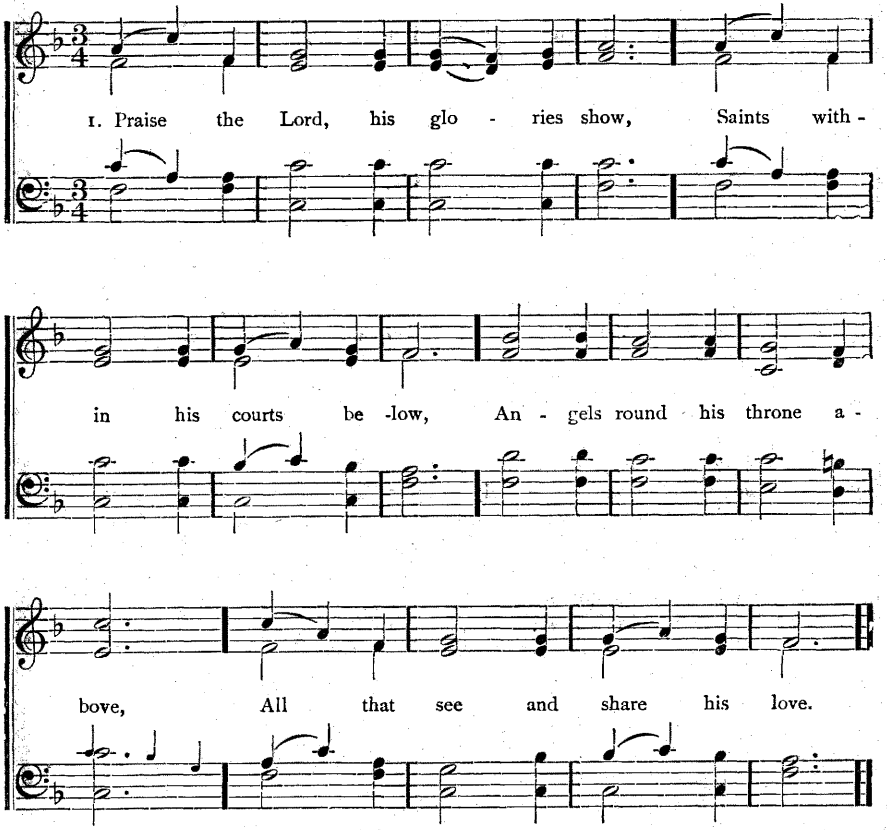
All should render some acknowledgment for the blessings which are common to all; but there is a difference between giving thanks to God and offering prayer—petition. The Lord grants the privilege of prayer only to those who have come into His family, as children—through Christ. The Christian has special grounds for thanksgiving and praise to God; and his causes for praise multiply as the days go by, while he abides in the Lord.

The Scriptures indicate that the Heavenly hosts give praise to God, recognizing His goodness toward them and toward us. The poet here well says, that "all who see and share His love" should have the desire to render unto Him praise and thanksgiving. An unthankful heart cannot enjoy in full measure the Lord's blessings.

Our praise to the Lord depends very largely upon our development in Christian faith and knowledge. We see God's provision in Christ for the sins of the whole world. We see His mighty power displayed in the course of events. And as our eyes of understanding open more widely, we perceive His providences and His interest even in the smallest affairs of our lives, as Christians. The Master's words figuratively imply this, saying, "The very hairs of your head are all numbered."—*Matthew 10:30.*

Not merely when singing with our voices are we praising the Lord! The Scriptures tell us to sing and make melody to Him in our hearts. This singing in the *heart*—this praising the Lord from the depths of our soul, is an experience which comes only to the fully consecrated and considerably developed children of God. Our whole life should be a song of praise to the Lord, and will be if we are walking faithfully in the narrow way.—*Ephesians 5:19.*

83 Praise the Lord, His Glories Show.

ALETTA. 7.

1. Praise the Lord, his glo - ries show, Saints with -
in his courts be -low, An - gels round his throne a -
bove, All that see and share his love.

1 Praise the Lord, his glories show,
Saints within his courts below,
Angels round his throne above,
All that see and share his love.

2 Earth to heav'n, and heav'n to earth,
Tell his wonders, sing his worth;
Age to age, and shore to shore,
Praise him, praise him evermore!

3 Praise the Lord, his mercies trace;
Praise his providence and grace;
All that he for man hath done;
All he sends us through his Son.

4 Strings and voices, hands and hearts,
In the concert bear your parts;
All that breathe, your Lord adore,
Praise him, praise him evermore!

"Repeat the Story O'er and O'er"

THE ENTIRE gamut of the Christian's experiences seems to be expressed in this beautiful hymn. It goes straight to the heart. The Story of God's Mercy and Love for His human creatures never grows old to those in tune with the Infinite One. We love to think of His providential care over His Church now, and His provision for her in the future, as shown in His "exceeding great and precious promises." *(2 Peter 1:4.)* God's blessings call for grateful songs, and we rejoice in repeating and hearing repeated the story of His loving-kindness.

"The half was never told, of grace Divine, so wonderful!" Does any one doubt this? God's grace is manifested in His mercy—in His provision of the Lord Jesus to be our Redeemer—in the forgiveness of sins accomplished through that Redeemer's sacrifice on Calvary. The true Christian is learning more and more of the "lengths and breadths, heights and depths" of God's grace, love and mercy as the days go by. Undoubtedly this will continue to be true eternally.—*Ephesians 3:14-21.*

"Of peace we only knew the name" at first—the reality came later! As God's people come more fully to appreciate the Story of His Love, the assurance that "the Father Himself loveth you," that "all things work together for [their] good," in that proportion they grow in grace, in knowledge, and in the peace of God. It is a peace based on absolute confidence.—*Philippians 4:7.*

"No real joy in life we know, but in His service sweet." As the new joy of the Lord, the fellowship of the Spirit, and of the brethren along Bible lines come into our hearts, all other joys are negatived. If any of God's consecrated people lose this special joy they are sad indeed. But it can be maintained, by maintaining our relationship to the Lord, our fellowship with Him in the sufferings of the present time. Then the glory will surely follow.

Eventually we come to realize that, "the half was never told" us, respecting God's Love. At first, misled by false theologies, we thought that He loved a few of the saintly, the Church, but could never have compassion upon the whole world. Now we are coming to see that "God loved the world of sinners lost and ruined by the fall." He has provided a possible salvation for all men. His love, first manifested in the Lord Jesus, has simply waited for the due time to act. Throughout the Millennium God's love will be manifested, not only to the saints, but also to the whole world.—*1 Timothy 2:4-6.*

By the end of the Millennium the Divine Plan of Salvation will have completed itself. Divine Wisdom, Justice, Love and Power will have triumphed over sin and death conditions.

Repeat the Story.

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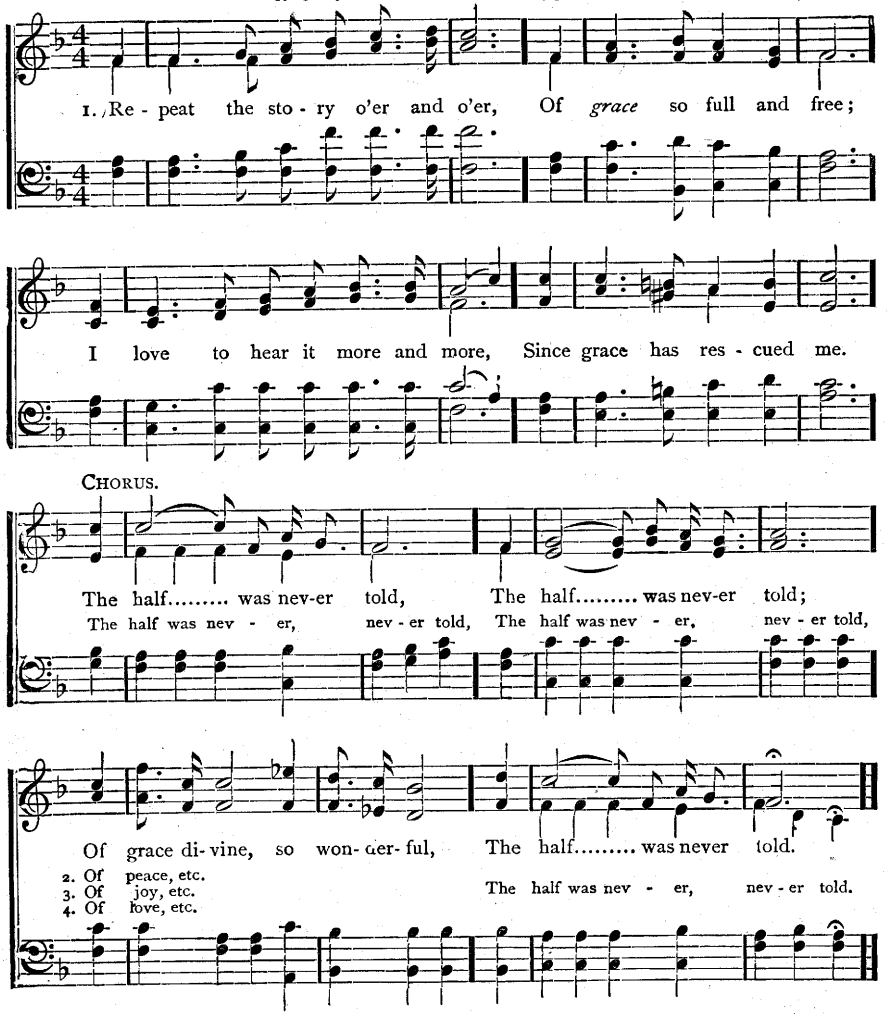
P. P. BLISS

1. Re - peat the sto - ry o'er and o'er, Of *grace* so full and free;
I love to hear it more and more, Since grace has res - cued me.
CHORUS.
The half..... was nev-er told, The half..... was nev-er told;
The half was nev - er, nev - er told, The half was nev - er, nev - er told,
Of grace di - vine, so won - der - ful, The half..... was never told.
2. Of peace, etc.
3. Of joy, etc.
4. Of love, etc.
The half was nev - er, nev - er told.

2 Of *peace* I only knew the name,
Nor found my soul its rest
Until the sweet-voiced angel came
To soothe my weary breast.

3 My highest place is lying low
At my Redeemer's feet;
No real *joy* in life I know,
But in his service sweet.

4 And oh, what rapture will it be
With all the host above,
To sing through all eternity
The wonders of his *love*.

"Rock of Ages, Cleft for Me"

THIS precious old hymn has appeared with many variations. We have selected the one preferred by Bible Students as most in accord with the Holy Scriptures. It is a rich Gospel sermon in three stanzas. The foundation of all Christian hopes is expressed in the opening line, "Rock of Ages, cleft for me!" We all recognize that Jesus is referred to as "The Rock of Ages"—the strong Foundation which God has laid for human salvation. It was laid ages ago in the Divine purpose, and is to endure in its effects and favors toward mankind for eternity. In olden times the word Rock was used in the sense of fortress, or fortification, for defense—and so in this hymn. The Christian, so long as he abides in Christ, is defended and protected against all enemies and all harm.—*1 Corinthians 10:4; Exodus 17:6; Isaiah 32:2; Canticles 2:14.*

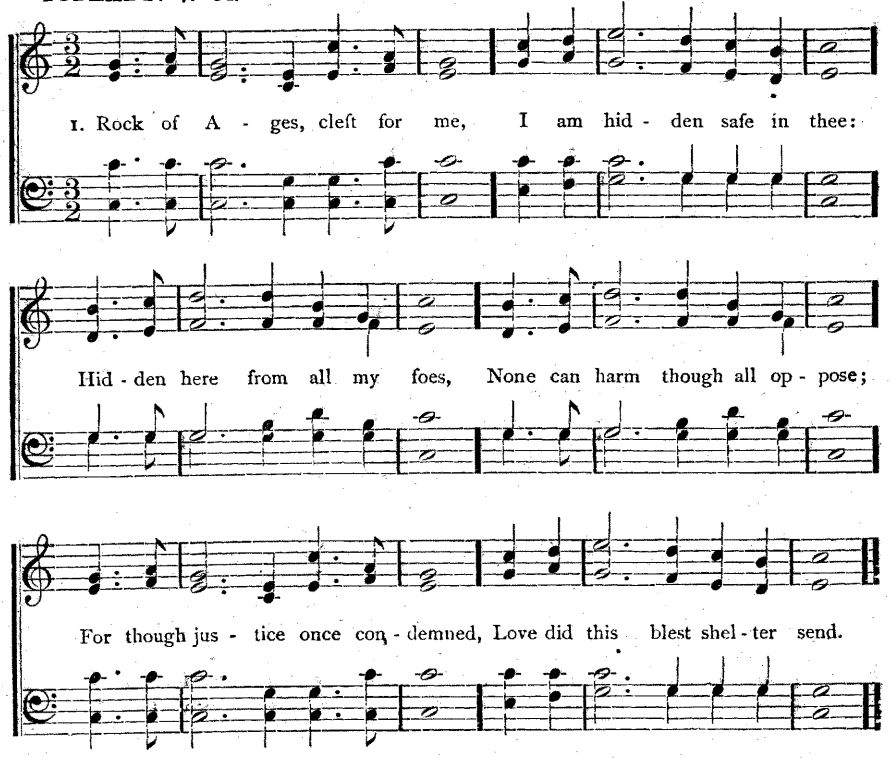
How beautiful the thought that as Divine Justice condemned mankind, so Divine Love provided the Cleft Rock! How closely the hymn follows the lines of the Divine Message! Note how the second stanza agrees with the Apostle: "Who shall lay anything to the charge of God's Elect?" Would that God who justified us and made us His sons remember the past against us? Who is he that would condemn us for unintentional errors? Surely not Christ who died for us—"yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"!—*Romans 8:33, 34. Diaglott.*

The hymn declares, "I shall live through Christ alone," fully agreeing with St. Paul's declaration, "Ye are dead, and your life is hid with Christ in God. When Christ, our Life, shall appear, then shall we also appear with Him in glory." *(Colossians 3:3, 4.)* The old life is gone—devoted to death. The new life is begun, through the begetting of the Holy Spirit; but it requires development, growth in grace, in knowledge, in love, in order to be acceptable to God as a member of the Body of Christ.

How much of the Gospel Message is crowded into the last stanza of this hymn, and how important that we should learn its lesson! The sinner's tears could never accomplish his reconciliation to God, however deep his contrition. Activity in God's service could never atone for sin, because we owe all that we have and are to God, and should render to Him our best as our duty. Christ alone is able to make good for our shortcomings, past and present. The penalty upon Adam and his entire race is a death penalty. It was necessary, therefore, that Jesus should meet this penalty in His own person, in order to be the Redeemer and Deliverer of our race. Hence, "Nothing in our hands we bring," by way of self-justification, but "simply to His cross we cling," trusting for the Divine mercy in Him provided.—*1 John 2:2.*

Rock of Ages.

TOPLADY. 7. 61.


1. Rock of A - ges, cleft for me, I am hid - den safe in thee:
Hid - den here from all my foes, None can harm though all op - pose;
For though jus - tice once con - demned, Love did this blest shel - ter send.

1 Rock of Ages, cleft for me,
I am hidden safe in thee:
Hidden here from all my foes,
None can harm though all oppose;
For though justice once condemned
Love did this blest shelter send.

2 Who aught to my charge shall lay,
Hidden in this Rock alway?
Love did for my sin atone;
I shall live through Christ alone.
I need fear no evil thing
While by simple faith I cling.

3 Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou hast saved and thou alone.
In my hand no price I bring;
Simply to thy cross I cling.

"Salvation! O the Joyful Sound!"

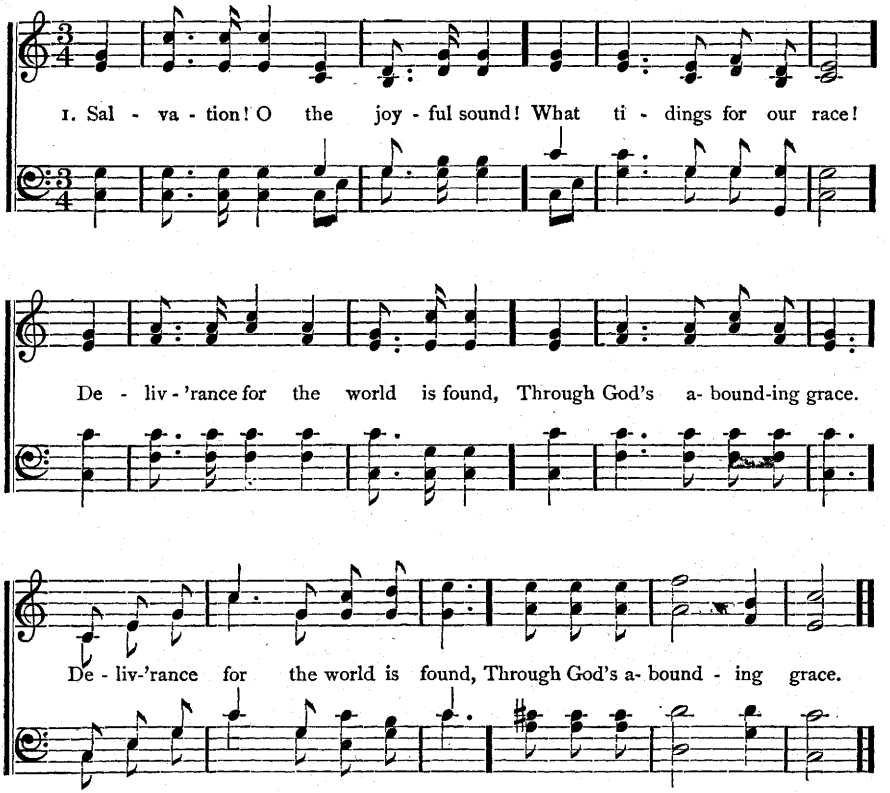
THIS beautiful hymn illustrates the inconsistencies with which we once labored in our endeavor to harmonize the creeds of the past with what our hearts told us was the natural thing to expect from a God of *Love*. We sang, "Salvation! What tidings for our race!" whereas, according to our theology, salvation never was for our race, but merely for a small handful—merely for the saints of God, especially favored with knowledge and opportunity—the Elect. The great mass of the race have died in heathenish ignorance of the "Only Name given under heaven and amongst men whereby we must be saved."—*Acts 4:12.*

But this inspiring hymn puts the matter just right! The Good Tidings of salvation are for the entire race. It is in full accord with the angel's testimony to the shepherds at Jesus' birth: "Fear not; behold, we bring you Good Tidings of great joy, which shall be unto *all* people!" How strange that we overlooked this and other grand declarations of the "lengths and breadths and heights and depths" of God's love and merciful provisions in Christ! *(Ephesians 3:18, 19.)* Truly, "Deliverance for the WORLD is found, through God's abounding grace"!

While many Christians have been very zealous in preaching bad tidings of great misery to all the world, it cannot be said that they enjoyed the work. Only when we come to understand the Divine provision for our race's salvation, can we engage joyfully in the proclamation of it. Now we see, that the Church is being selected from the world as a very special class, to be God's agents in the future work of blessing the non-elect—all mankind. This is a very "high Calling"; as St. Paul says, "a Heavenly calling," to a change of nature—salvation from death to glory, honor and immortality with Christ. How the joyful Message burns in our hearts! How we love to tell it to all who have hearing ears, that they, too, may share these great privileges and blessings! We proclaim it with "triumphant notes," with songs on our lips, singing and making melody in our hearts.—*Ephesians 5:19.*

By faith we now realize ourselves sons of God—heirs of life eternal through our Redeemer. But our own salvation, completed in the First Resurrection, will be but the beginning of the great salvation Divinely provided. The world is to be saved from sin, sickness, pain, sorrow, and death. The heathen and all, awakened from the sleep of death, will be granted opportunity to return to full accord with God, during Christ's Reign of a thousand years. *(Isaiah 26:19; Acts 3:19-21.)* Thus the reign of Sin and Death will be brought to a close, through Christ our Lord.

ZERAH. C. M.


1. Sal - va - tion! O the joy - ful sound! What ti - dings for our race!
De - liv - 'rance for the world is found, Through God's a- bound-ing grace.
De - liv-'rance for the world is found, Through God's a- bound - ing grace.

2 Salvation! let the tidings fly
The sin-cursed earth around!
Raise the triumphant notes on high,
And let your songs abound.

3 Salvation! O ye weary souls,
It brings you life and peace—
Eternal life, eternal health,
And joys which ne'er shall cease.

4 Salvation! O ye toiling saints,
By faith ye have it now;
The promise is your daily strength,
While to God's will ye bow.

5 Salvation! O the blessed work
With Christ you shall enjoy—
Of bearing it to all mankind—
Your future blest employ.

6 Salvation! O our Father, God,
And thou, his blessed Son,
The plan is wise, and just and good,
The wondrous work well done.

7 Salvation! O the blessed theme
Shall fill the world with joy!
When all its mighty work is seen,
Praise shall all tongues employ.

Note.—ANGELOPHONE RECORDS omit verse 6.

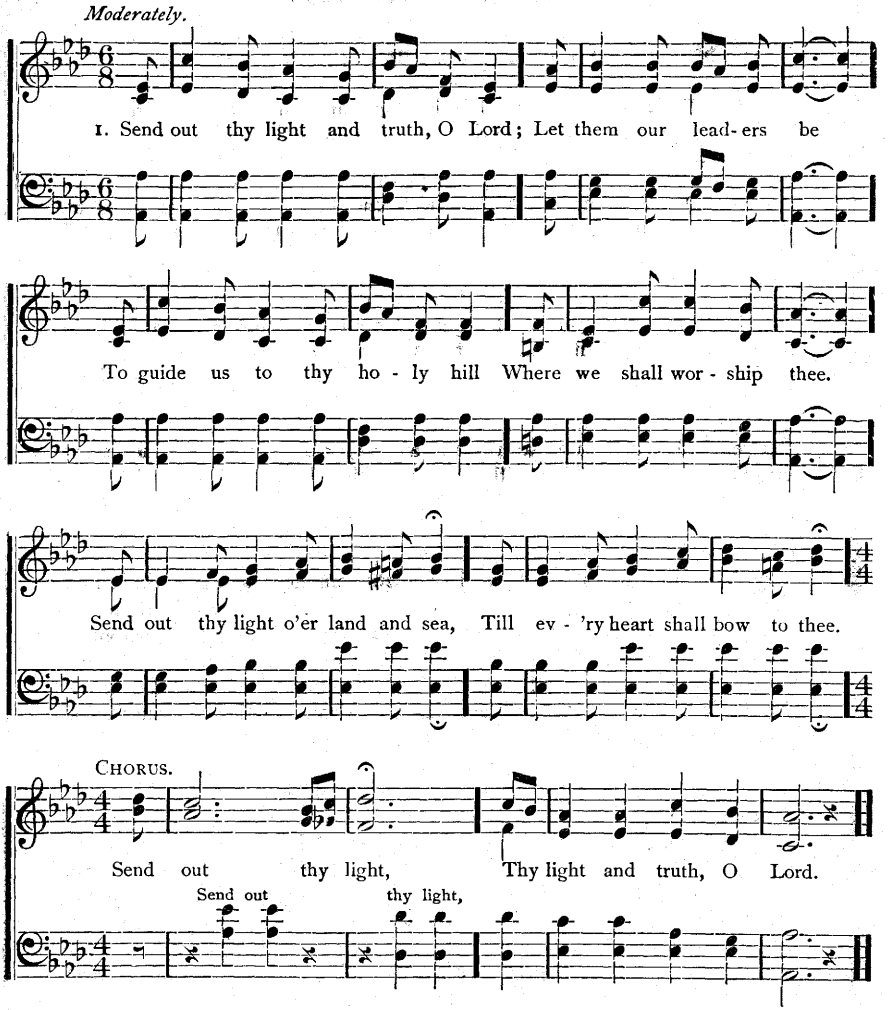
"Send Out Thy Light and Truth, O Lord!"

IN BIBLE usage the light of God and the truth of God are the same. Well do we pray, "Send out Thy light and truth, O Lord!" that it may fill Christian hearts to the full, and may spread as far as possible in the world. But we are not to forget that it is not God's purpose to send out the light fully until the Millennial Morning. Then the Sun of Righteousness will rise with healing in His beams, scattering all the night and darkness. This will be after the Church has entered into Heavenly glory.—*Malachi 4:2.*

Jesus forewarned, that "the children of light" and "the children of darkness" were not to be separated during the Gospel Age. But in the Harvest time, at the end of the Age, He would Himself separate them and gather "the wheat" into the Heavenly garner by the glorious change of the First Resurrection. "Then shall the righteous shine forth as the Sun in the Kingdom of their Father."—*Matthew 13:24-30, 43.*

The hymn properly shows that a clear comprehension of Truth is necessary. Only in proportion as they have the light of God's purpose are Christians able to come into full harmony with the Divine Program. Only in proportion as we walk in the light will the promise be fulfilled that we shall not be in darkness. The Christian's light is through the illumination of God's Word—as we read, "Thy Word is a Lamp unto my feet and a lantern to my footsteps," while "darkness covers the earth, and gross darkness the people." Moreover, the illumination granted the children of God is progressive—"The path of the just is as the shining light, that shineth more and more unto the Perfect Day." It is because we are now so near the Perfect Day that the illumination of the Christian's pathway is so much clearer than ever before. The Sun of Righteousness has not yet risen, but we have the heralding light of the Day Star.

The last stanza of this hymn pictures the Millennial blessing of light—the shadows of ignorance, superstition and error dispelled by the Church in glory, and the Truth imparted to mankind. No wonder the Psalmist prophetically wrote with exultation, "Weeping may endure for the night, but joy cometh in the morning!" We have had six thousand years of a terrible night-time, with hobgoblin dreams, nocturnal hallucinations, etc., produced by the false doctrines of the Prince of Darkness. Thank God for the gradual opening of the eyes of our understanding, wider and wider, to know the LOVE of God which passeth all human understanding! Thank God for the light of Truth, for the dawn of a better Day, in harmony with the promises of His Word!—*Isaiah 25:6-9.*

87 Send Out Thy Light.

Moderately.
1. Send out thy light and truth, O Lord; Let them our lead-ers be
To guide us to thy ho - ly hill Where we shall wor - ship thee.
Send out thy light o'er land and sea, Till ev - 'ry heart shall bow to thee.
Chorus.
Send out thy light, Thy light and truth, O Lord.
Send out thy light,

2 Send out thy light and truth, O Lord,
Where sin's dark shadows fall;
Arouse the soldiers of the cross
To heed the trumpet's call;
Send out thy truth where error reigns,
And cleanse away its crimson stains.

3 Send out thy light and truth, O Lord;
The blessed tidings spread
Till, by those sweet evangel tones,
All nations shall be led;
Send out thy light, O Morning Star,
And beam upon the isles afar.

4 Send out thy light and truth, O Lord,
And let the beams of day
Break through the dismal gloom of night
And guide men in thy way.
Send out thy truth, O speed the hour
When all the world shall know its power.

"Shall We Meet Beyond the River?"

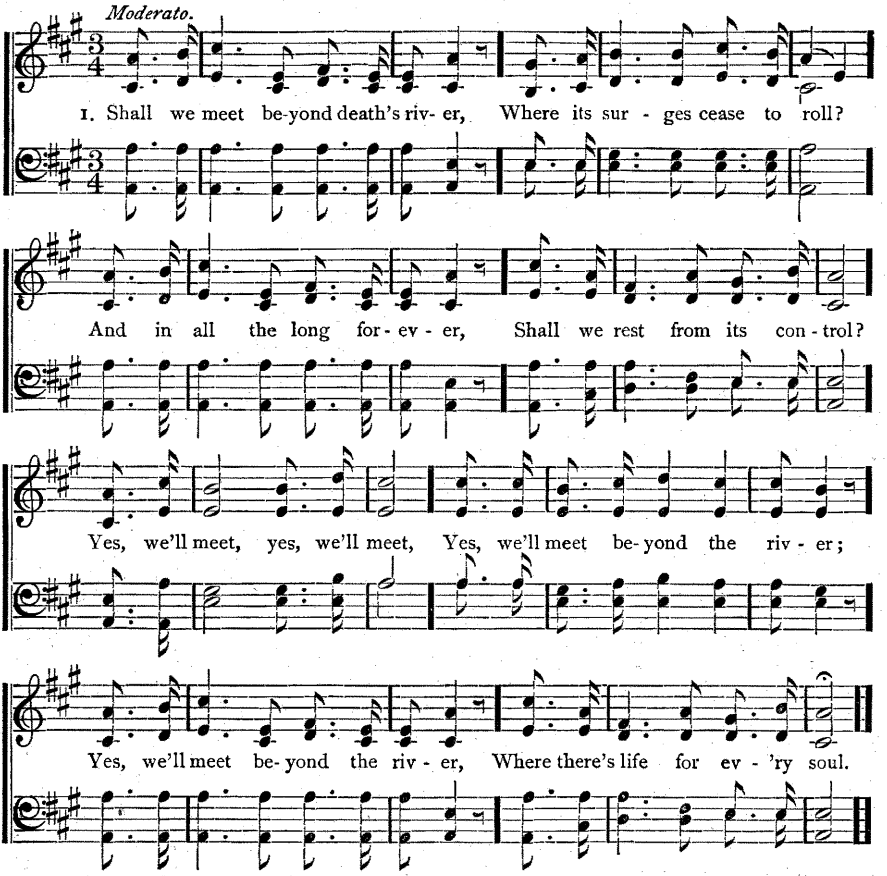
THE HOPE of a future life is a human instinct! Notwithstanding the fact that to outward appearances death ends all, yet in every part of the world such a conclusion is rejected, and belief in a future life generally held. And this is the Bible's teaching; for instance, the Prophet Job asked the question, "If a man die, shall he live again?" and answers, "All the days of my appointed time will I wait till my change come! Thou shalt call, and I will answer Thee; Thou wilt have respect unto the work of Thy hands." Thus is set forth the resurrection hope.—*Job 14:14, 15.*

All through the Old Testament we read of both the good and the bad, "They slept with their fathers." In the New Testament, also, the thought that death is but a *sleep,* to be followed by an awakening in the morning of a better Day, is set forth. Jesus said of Jairus' daughter, "The maid sleepeth," and He awakened her. He also awakened Lazarus—not to remain awake; but merely as samples of His Divine power, which will awaken all the sleepers. They will come forth under more blessed conditions than now—when the Sun of Righteousness will chase away all the weary shadows of the reign of Sin and Death.—*Isaiah 35:10; Malachi 4:2.*

The Bible teaches that there is a *death* sentence upon mankind; that the whole race has been suffering under that sentence for six thousand years; that it would continue forever, except for God's mercy, provided through Christ. God has provided that Jesus should be man's Redeemer, and, by His death, meet Adam's penalty. Thus to Jesus came the judicial right to bring back mankind from death by resurrection processes. Because of this His Plan, God refers to death as a sleep.

The views of everlasting life commonly held by the world ignore the Bible teaching of a resurrection as well as its declaration that death is the penalty for sin.—*Romans 6:23; Acts 24:15.*

The erroneous view that man is conscious in death has brought a deluge of confusion. It led to the invention of various theories about the torture of the dead, and of prayers and masses for their relief. But all the while, the Bible has declared the sleep of all the dead, until the Morning of Messiah's Kingdom, assuring that then, "all that are in their graves shall hear the voice of the Son of God and come forth." Jesus declares that "they that have done good" (that have proven acceptable to God) will come forth unto perfect life; but "they that have done evil," unto "a resurrection of judgment." They will come forth from the tomb to be gradually raised up to perfection, if they will, by the judgments of the Millennium. Those judgments will consist of rewards for every good endeavor, and punishments for every evil endeavor. Thus the world will be taught the wisdom of the ways of righteousness—the Golden Rule.

Shall We Meet?

Moderato.
1. Shall we meet be-yond death's riv- er, Where its sur - ges cease to roll?
And in all the long for- ev - er, Shall we rest from its con - trol?
Yes, we'll meet, yes, we'll meet, Yes, we'll meet be- yond the riv - er;
Yes, we'll meet be- yond the riv - er, Where there's life for ev - 'ry soul.

2 Just beyond the time of trouble,
When our King has gained control,
Dawns the glorious, bright forever,
Which shall gladden every soul.
We shall meet, we shall meet,
We shall meet beyond the trouble;
We shall meet beyond the trouble,
When its surges cease to roll.

3 O! how glad, in that blest harbor,
When this stormy time is o'er,
Men will be to cast their anchor,
On eternity's blest shore!
They shall meet, they shall meet,
They shall meet in that blest harbor;
They shall meet in that blest harbor—
And be blest for evermore.

4 O that glorious heav'nly city!
O that New Jerusalem!
How 'twill shine in all its beauty!
'Twill be gorgeous as a gem.
We shall meet, we shall meet,
We shall meet in that fair city;
We shall meet in that fair city—
In the New Jerusalem.

5 We shall meet our loved and lost ones,
When the surges cease to roll;
Sin and death, and every evil,
Then shall yield to Christ's control.
We shall meet, we shall meet,
We shall meet beyond all trouble;
We shall meet beyond all trouble,
When the surges cease to roll.

Note.—ANGELOPHONE RECORDS omit verse 4.

Soldiers of the Cross

THE TERRIBLE war in Europe leads on to what the Bible styles, "The Battle of the Great Day of God Almighty." The Scriptures tell us that it will be "a Time of Trouble such as never was since there was a nation," and that so fierce will be the contest and the resulting anarchy that, unless those days are cut short, no flesh would survive. But they tell us that those days will be cut short by the establishment of Messiah's Kingdom, which will bring in everlasting peace, and be "the desire of all nations." Then they will "beat their swords into plowshares, and their spears into pruning hooks, and will learn war no more." Thank God for all this!—*Isaiah 2:4.*

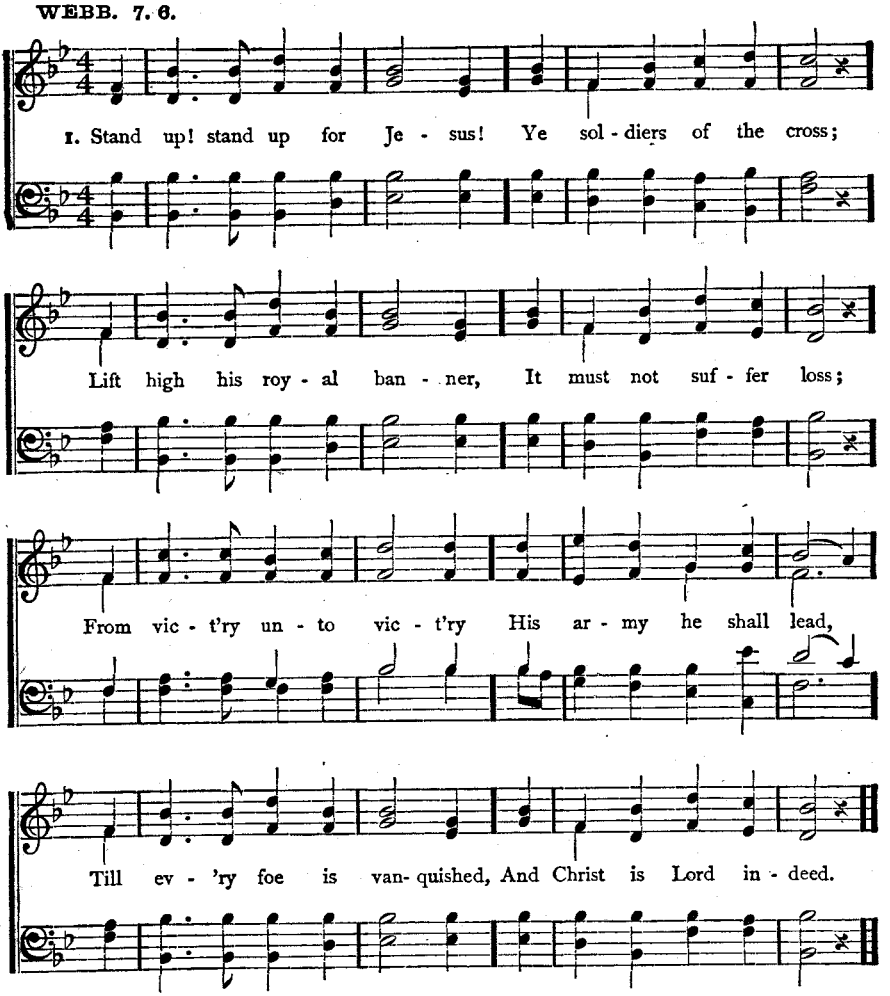
Soldiers of the cross were not enlisted to injure fellowmen, but to do good unto all. How are we heeding our Captain's commands? How near are we to the firing line of doing good to all? Are we shirkers in neglecting the glorious opportunities of standing up for Jesus, for the Truth, for the Kingdom of God, even to laying down our lives? Or are we overcharged with the affairs of this life and the deceitfulness of riches, and neglecting the bugle call!—forgetting that the duty of the hour is to "show forth the praises of Him who hath called us out of darkness into His marvelous light!"—*1 Peter 2:9.*

Is it possible that any Christian soldiers are standing for error, professing what they do not believe, or supporting errors with money or with influence? Alas, it would so appear! We cannot hope that those who shirk or are disloyal will get the chief reward and hear the joyful words, "Well done, good and faithful servant; enter thou into the joys of thy Lord," and share the dominion in the Kingdom of Righteousness!

The Bible has forewarned us that the present time is one of extreme danger to the soldiers of the cross, because there will be such an outward form of Godliness, without its power, that many will be deceived, and for a time stand under the wrong flag—under a sectarian banner!—*2 Timothy 3:1-5.*

Hearken!—"Take unto yourselves the whole Armor of God, that ye may be able to stand in the *evil day.*" *(Ephesians 6:13.)* The evil day is *this* time in which we are living. But alas! how few Christians seem to be awake and clothed with the Armor which God has provided in the Bible! How energetic the unprepared should be to put on the helmet—the intellectual appreciation of the Divine Plan, and the breastplate of righteousness! How great the need for the shield of faith, for the Sword of the Spirit, the Word of God, and for the sandals of patient endurance—that we may be able to withstand the fiery darts of the Adversary in this evil day! In a very little while the battle will rage fiercely around every Christian, and the unprepared will be sure to fall.

Soldiers of the Cross.

WEBB. 7. 6.

1. Stand up! stand up for Je - sus! Ye sol - diers of the cross;
Lift high his roy - al ban - ner, It must not suf - fer loss;
From vic - t'ry un - to vic - t'ry His ar - my he shall lead,
Till ev - 'ry foe is van- quished, And Christ is Lord in - deed.

2 Stand up! stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you,
Ye dare not trust your own;
Put on the gospel armor,
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there.

3 Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song;
To him that overcometh
A crown of life shall be;
He with the King of glory
Shall reign eternally.

"Soon All Shall Hail Our Savior's Name"

HERE we have another grand hymn which most truthfully depicts the Bible Message of Messiah's glorious Kingdom. Not only will the angels hail Him Lord of all, as they have done since His resurrection and ascension, but, according to the Scriptures, "Every knee shall bow and every tongue confess," both those in Heaven and those on earth. This hymn seems to be a response to another hymn, "All hail the power of Jesus' name!" One says, Let it be so, and the other declares, It shall be so.

The order of the inauguration of the Kingdom, as set forth in this hymn, seems to follow closely that laid down in the Bible. First will come the resurrection of the Church, pointed out by the Apostle Paul, saying, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." Jesus also tells us of the glory of this spiritual body of the Church, saying, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—*1 Corinthians 15:42-44; Revelation 20:6.*

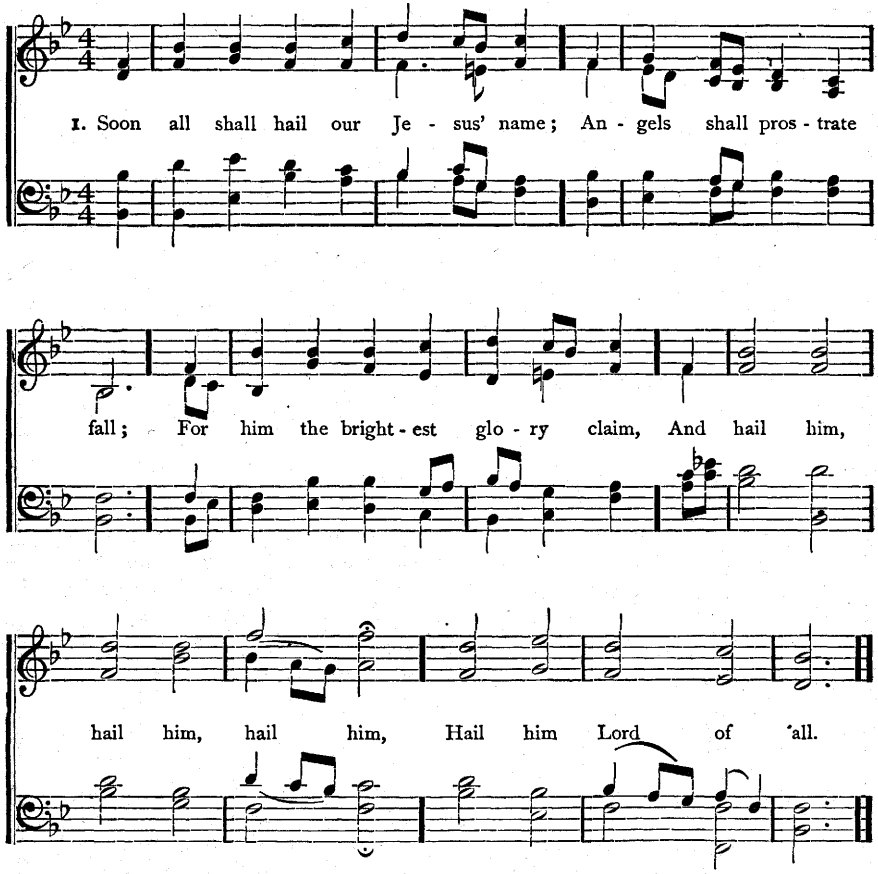
Here their double office of kings and priests is noted. The office of king is to rule, to control. Jesus will be the great King, the great Prophet, of that thousand years, and His faithful Church will be under kings, under prophets, cooperating with Him in the dominion of the world—for the benefit of mankind, for their uplift out of sin and death conditions.

The work of these priests for mankind was foreshadowed in the Jewish priesthood, in their service for Israel. They taught the people the Law, and to a large degree were their healers, or physicians. So, during the Millennium, Christ and the Church will not only rule mankind for their good, but also assist them to knowledge after releasing them from the tomb—in proportion as they shall manifest the spirit of obedience to the Divine will. How glad we are!

But first will come God's blessings to natural Israel, as St. Paul himself clearly portrays in *Romans 11:25-32.* Abraham's natural seed had the first opportunity of becoming members of the Spiritual Seed. Jesus preached the Gospel first to them before the door was opened to the Gentiles. Similarly, after the Church has been glorified, and the time comes for giving the knowledge of the Truth to the world in general, it is God's order that this blessing also shall be to the Jew first.

Hearken to the Apostle's words: "And then all Israel shall be saved" (from blindness) and come to a knowledge of the Truth.—*Romans 11:26.*

90 Soon All Shall Hail Our Jesus' Name.

MILES LANE. C. M.

1. Soon all shall hail our Je - sus' name; An - gels shall pros - trate
fall; For him the bright - est glo - ry claim, And hail him,
hail him, hail him, Hail him Lord of all.

1 Soon all shall hail our Jesus' name;
Angels shall prostrate fall;
For him the brightest glory claim,
And hail him, hail him, hail him,
Hail him Lord of all.

2 The risen saints shall sound the lyre,
And as they sound it, fall
Before his face, who formed their choir,
And hail him, hail him, hail him,
Hail him Lord of all.

3 The remnant saved from Israel's race,
Redeemed from Israel's fall,
Shall praise him for his wondrous grace,
And hail him, hail him, hail him,
Hail him Lord of all.

4 Gentiles shall come, and coming sing,
Throughout this earthly ball,
Hosannas to our heavenly King,
And hail him, hail him, hail him,
Hail him Lord of all.

"Sun of My Soul!"

FEW HYMNS reach down more deeply into the recesses of the heart than this one. Following the line of the 84th Psalm it pictures the Almighty God as both a Sun to enlighten and a Shield to protect His trustful, obedient children. Our dear Redeemer is also our Light and Salvation, but He is this as the Father's Representative. The Apostle declares, All things are *of* the Father, and *by* the Son. The Bible represents the child of God as having fellowship with His Father through the merit of the Savior's sacrifice; but it is to the Father that our petitions are directed, according to Jesus' own counsel. "Pray ye: Our Father which art in Heaven"; and the Master declared that the highest attainment of His followers would be to know the Father thoroughly, intimately, and not without this would they be worthy of everlasting life. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—*John 17:3.*

The soul is well developed in the knowledge of His Father which feels the sentiment of the expression:

"O may no earth-born cloud arise,
To hide Thee from Thy servant's eyes!"

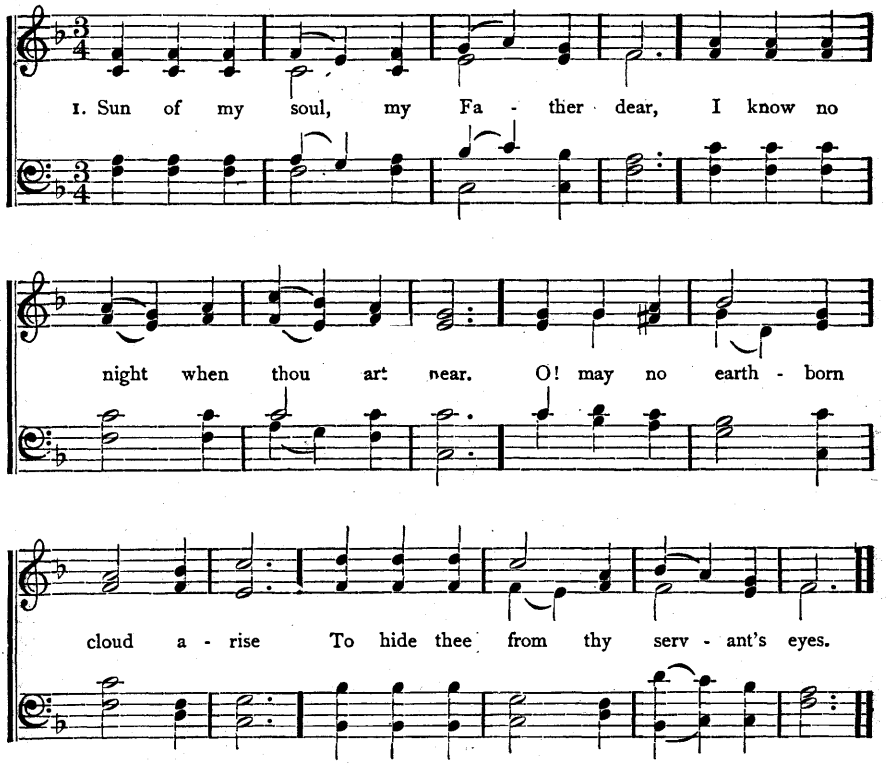
It is a great fact, which all should more and more appreciate, that the child of God can not be truly happy and spiritually prosperous except he enjoys the full light of Divine favor. All should know that, not only outward sin, but even sympathy with sin, quickly causes a cloud to arise between the Heavenly Father and His child. These clouds are always earth-born in the sense that they never come from God. They are always the result of some carelessness on the part of the child of God.

What Christian cannot appreciate his need of a shield and refuge against the storms of life? How blessed when he can realize, as in this hymn it is expressed, that the Lord is his Refuge and Fortress, "an ever-present Help in trouble"! Whatever may be the suffering because of obedience to righteousness now, in the grand outworking of God's Plan through Messiah's Kingdom, "every foe must bow," and every sufferer for right-doing will be gloriously rewarded.

How precious the thought of the third stanza, that the grace and glory of the Lord are bestowed upon His faithful children! As the Bible expresses it, "We are changed from glory to glory" in the likeness of our Lord, as we behold His true likeness set before us in the Scriptures, and as we seek to walk in fellowship with God, and to be conformed to the image of His dear Son. No good thing will He withhold from such!

91 Sun of My Soul, My Father Dear.

HURSLEY. L. M.


1. Sun of my soul, my Fa - ther dear, I know no
night when thou art near. O! may no earth - born
cloud a - rise To hide thee from thy serv - ant's eyes.

1 Sun of my soul, my Father dear,
I know no night when thou art near.
O! may no earth-born cloud arise
To hide thee from thy servant's eyes.

2 Shield of my soul, though tempests rage,
And 'gainst me hosts of foes engage,
My refuge and my fortress thou,
Before thee every foe must bow.

3 Thy grace and glory thou dost give
To those who near thee ever live;
And no good thing dost thou withhold
From sheep which stray not from thy fold.

4 Thy choicest treasure, e'en thy Son,
Thy well-beloved and only one,
Freely thou gavest once for me,
From sin and death to set me free.

5 Yea, thou who spared'st not thy Son,
Whose sacrifice our ransom won,
Shalt, with him, all things freely give;
He lives, a pledge that we shall live.

Note.—ANGELOPHONE RECORDS omit verse 4.

"Sweet Hour of Prayer"

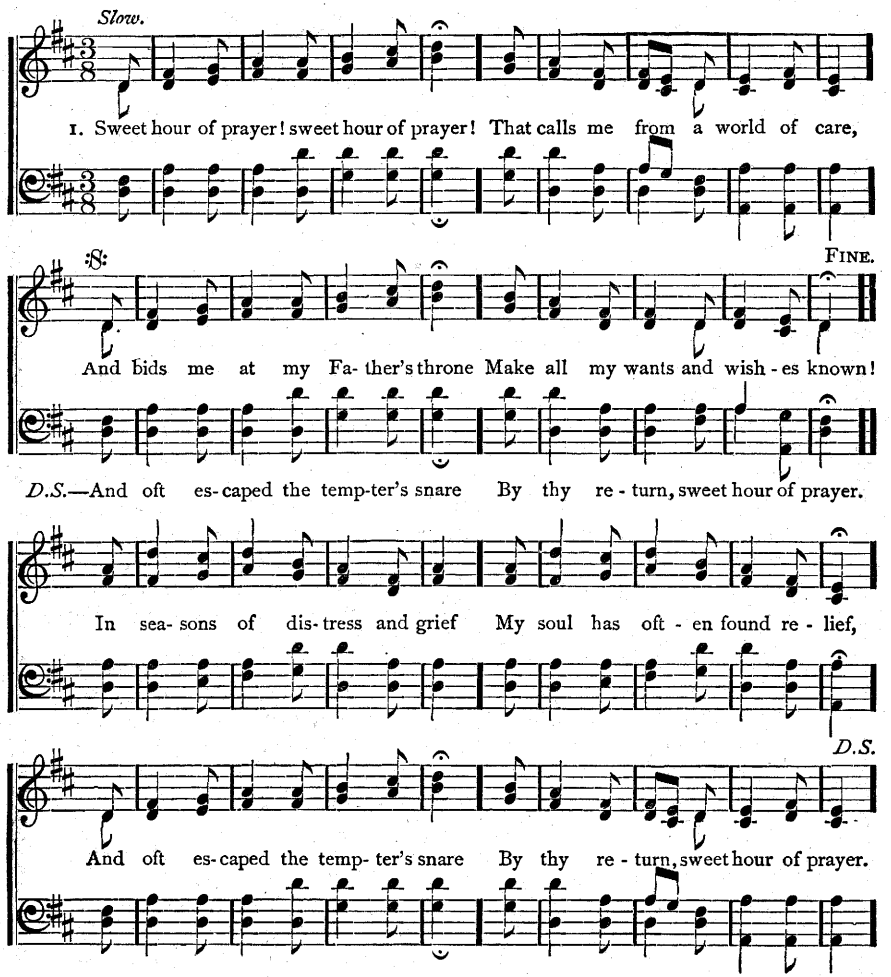
THE PRIVILEGE of prayer to God is a most wonderful one! Apparently few of those who appreciate prayer, grasp the full import of the privilege. In prayer the child of God goes directly into the presence of the Great King Eternal, and has an audience with his Father through the medium, the Advocacy, of the glorious Savior. Surely the Christian should not go into the august presence of his Maker in any spirit of levity, or in any merely formal way, but only with a reverential appreciation of the greatness of his privilege of petitioning the Omnipotent One!

How inappropriate are the vain repetitions of some who think that they shall be heard for their much speaking! How inappropriate the course of those mentioned by the Prophet, who "Draw nigh unto God with their lips while their hearts are far from Him!" Such a course would seem almost blasphemy—an insult to the King Eternal—to seek an audience—to go into His presence—and yet to have no real message or business—merely a formality.

Is it any wonder that our gracious Heavenly Father, the great Ruler of the Universe, has made certain limitations, regulations and requirements, which must be observed by all whose petitions He will entertain? Yet, note how simple God's requirements: We must have our Redeemer to be our Advocate to introduce us, but His introduction will be a lasting one, permitting us to come thereafter in every time of need. There is also a requirement as to clothing. We cannot come in the "filthy rags" of our own righteousness. We must procure robes clean and white, the robe of Christ's righteousness, the wedding garment, to passport us into the presence of our God.

From what we have seen, it is evident that the great majority who bow the knee in prayer gain no real access to God. Their prayers never really reach Him. They approach Jehovah to have an interview without recognizing the appointed rules and regulations. The Word says, "We know that God heareth not sinners"; again, Jesus warns, "No man cometh unto the Father but by Me."—*John 9:31; 14:6.*

It is well that these limitations be made known to all, for all desire an interest in God, and to have Him take an interest in their affairs. But many are deceiving themselves, and Christians have helped the world into this misunderstanding—to their injury. Let it be known everywhere that prayer is the privilege only of God's consecrated people. Others may worship and bow down, and do Him homage; but none may make requests in prayer, or even offer acceptable praise, except the blood-washed and spirit-begotten—and their young children.—*1 Corinthians 7:14.*

Sweet Hour of Prayer.

Slow.
1. Sweet hour of prayer! sweet hour of prayer! That calls me from a world of care,
And bids me at my Fa- ther's throne Make all my wants and wish - es known!
FINE.
D.S.—And oft es- caped the temp-ter's snare By thy re - turn, sweet hour of prayer.
In sea- sons of dis- tress and grief My soul has oft - en found re - lief,
D.S.
And oft es- caped the temp- ter's snare By thy re - turn, sweet hour of prayer.

1 Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known!
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer.

2 Sweet hour of prayer! sweet hour of prayer!
Thy wings shall my petition bear
To him whose truth and faithfulness
Engage the waiting soul to bless.
And since he bids me seek his face,
Believe his word and trust his grace,
I'll cast on him my every care
And wait for thee, sweet hour of prayer.

"Precious Name! O How Sweet!"

IN OLDEN times a name stood for character, or work: thus, "Thou shalt call His name Jesus, *for* He shall save His people from their sins"—the word Jesus meaning Savior. But the name Jesus has come to have a much larger meaning to the Christian. It not only stands for the mercy of God in the forgiveness of his sins, but also for the blessings, privileges and opportunities which come solely through the merit of Jesus.

As this hymn expresses it, the name of Jesus is precious, both as respects the hopes of earth and the joys of Heaven. It is through this Name that we have relationship to and standing with the Father; as the Master Himself declares, "Without Me ye can do nothing"; and, "Whatsoever ye shall ask of the Father in My name, He will give it you."—*John 15:16.*

Truly, Jesus' name in its influence upon our minds is "a shield from every snare!" The child of God, realizing his relationship to Jesus, has in that very sentiment a powerful protection as respects evil conduct, evil language and evil thoughts. When temptations beset, the breathing of that Holy Name in prayer is sure to bring a helpful influence, drawing us nearer God and chasing away the Tempter. "Resist the Devil and he will flee from you." We are to resist with all our strength, developing more and more in courage and character. We must also call upon the Lord.

Christian hymns and songs should have, and do have, a powerful influence upon the hearts and lives of Christians for good. Of course, there may be singing without the spirit and without the understanding—mere lip service. God's people should discourage this in every reasonable way. Our hymns are prayer set to music, and the same sentiments should prevail in our hearts in singing to the Lord, as when we go upon our knees.

The last verse tells of the praise that shall ascend to God in the name of Jesus throughout the whole world when His victory shall be complete—at the close of the Millennium. That victory will be one of righteousness over sin, of life over death. This is not the teaching of this beautiful hymn merely, but especially the teaching of the entire Bible. St. Paul declares that it is God's purpose to eventually gather together all things under one Head—Jesus. Already He is the Head of the Church, and will be her Head when she is glorified at His right hand as His Queen, forevermore. Next in order will come the cherubim, the seraphim and the angelic hosts; and later, perfected mankind restored from sin and death to life everlasting through the merit of Jesus and by the work of the Millennial Kingdom.—*Ephesians 1:10.*

93 Take the Name of Jesus With You.

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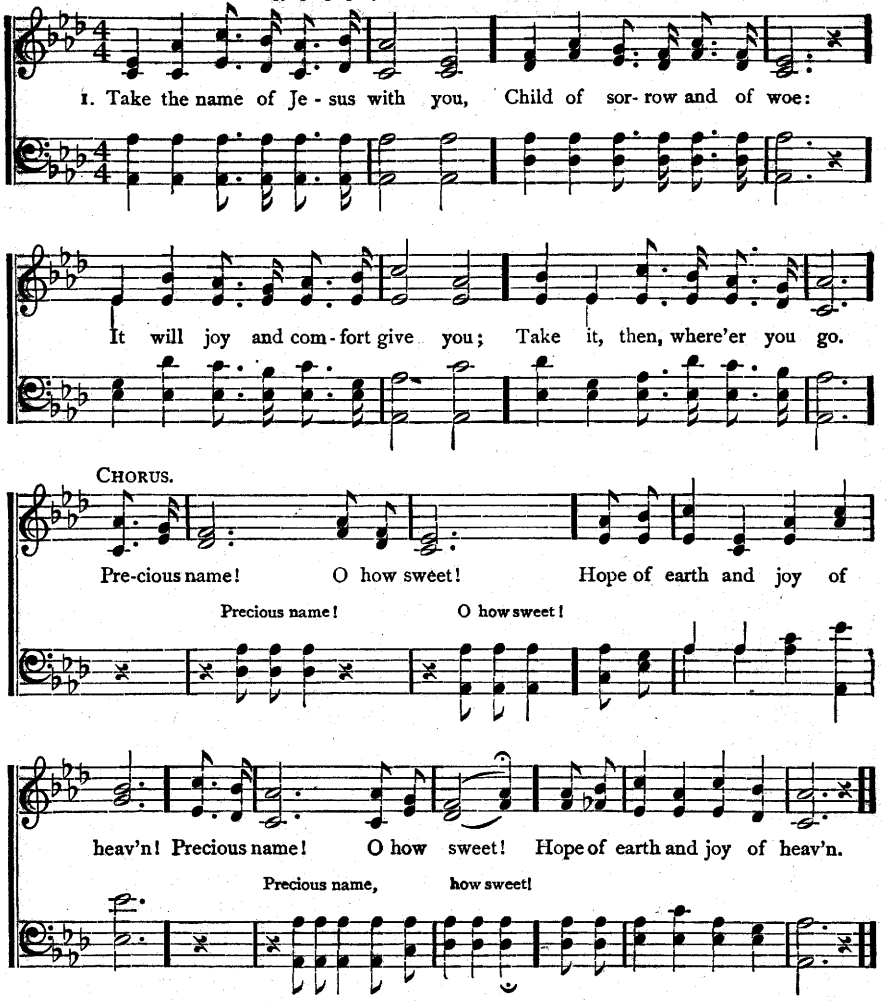
W. H. DOANE


1. Take the name of Je - sus with you, Child of sor- row and of woe:
It will joy and com - fort give you; Take it, then, where'er you go.
CHORUS.
Pre-cious name! O how sweet! Hope of earth and joy of
Precious name! O how sweet!
heav'n! Precious name! O how sweet! Hope of earth and joy of heav'n.
Precious name, how sweet!

2 Take the name of Jesus ever,
As a shield from every snare;
When temptations round you gather,
Breathe that holy name in prayer.

3 O the precious name of Jesus!
How it thrills our souls with joy,
When his loving arms receive us,
And his songs our tongues employ

4 At the name of Jesus bowing,
Falling prostrate at his feet,
King of kings soon all shall hail him,
When his vict'ry is complete.

"The Church's One Foundation"

GRADUALLY all Christian people are learning not only that there is but one Church, but that it comprises all God's true people of every nation and denomination, and outside of all denominations. Jesus said, "By their fruits ye shall know them"; we cannot judge the heart, but merely the outward conduct. Our confidence is, that "The Lord knoweth them that are His."

In a darker time, and not so very long ago, the various Churches, bearing the names of their governments or founders, each claimed to be the true Church, and denied the others—yea, in many, many cases, persecuted them even to the death. A better, saner thought prevails today. But none of these Churches is more than a human institution. Wesley's Church, Calvin's Church, Luther's Church, the Church of Rome, the Church of England, the Greek Church, all are of human origin. Despite their claims, none can show any real connection with the Church of Christ in Apostolic times or with its history as recorded in the New Testament writings.

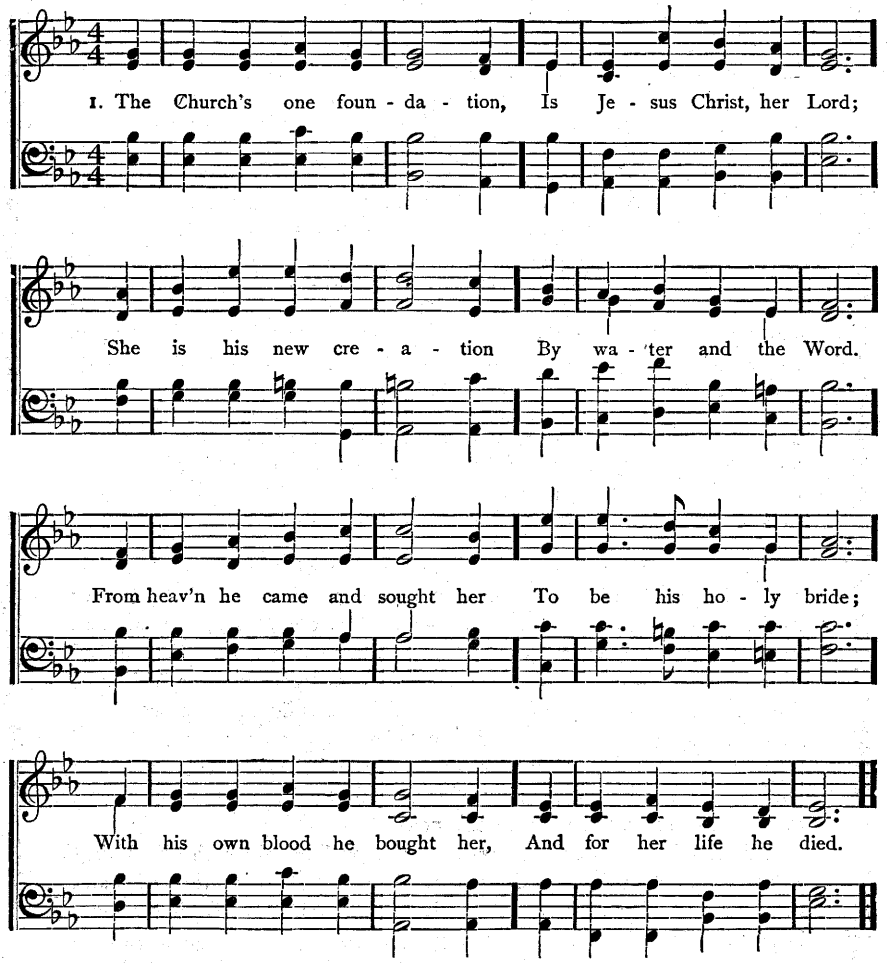
The one true Church of Christ is so described in this beautiful hymn as to indicate that the author had gotten his mental eyes open on the subject of Sectarianism, and had come to realize that the One Church of God is that mentioned in the Bible, "The Church of the First-Born," "written in Heaven"—"in the Lamb's Book of Life."

Nearly all the sects have passed through periods of persecution, "scornful wonder," and have been "by trials sore distrest"; but these are not to be considered absolute proofs of Divine favor. Each sect had a measure of conscientiousness and zeal connected with its organization, which, however, was subsequently very generally lost in mere forms and ceremonies.

The true Church is to be known by her loyalty to the Lord, and her willingness to endure hardness and persecutions—not for some earthly creed, but on account of loyalty to the Good Tidings of Great Joy which shall be to all people. The center, the hub, around which all true faith revolves—the Church's one Foundation—is the sacrificial merit of the death of Christ as a Sin-Atonement, first for the Church, and ultimately for the whole world of mankind.—*1 John 2:2.*

This true Church has been a self-sacrificing company from first to last. "Whoever will live godly" in this present time "shall suffer persecution." But these persecutions only lead the true Church to a closer walk with God and with her Heavenly Bridegroom, and cause her to have all the greater interest in His Second Coming for her glorification and the establishment of the Kingdom to bless the world. "Her cry goes up, 'How long?'"

The Church's One Foundation.

AURELIA. 7. 6.

1. The Church's one foun - da - tion, Is Je - sus Christ, her Lord;
She is his new cre - a - tion By wa - ter and the Word.
From heav'n he came and sought her To be his ho - ly bride;
With his own blood he bought her, And for her life he died.

2 Though, with a scornful wonder,
Men see her sore opprest
By foes too great to number,
By trials sore distrest,
Yet saints their watch are keeping;
Their cry goes up, "How long?"
And soon the night of weeping
Shall change to morn of song.

3 Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

"The Lord Is My Shepherd"

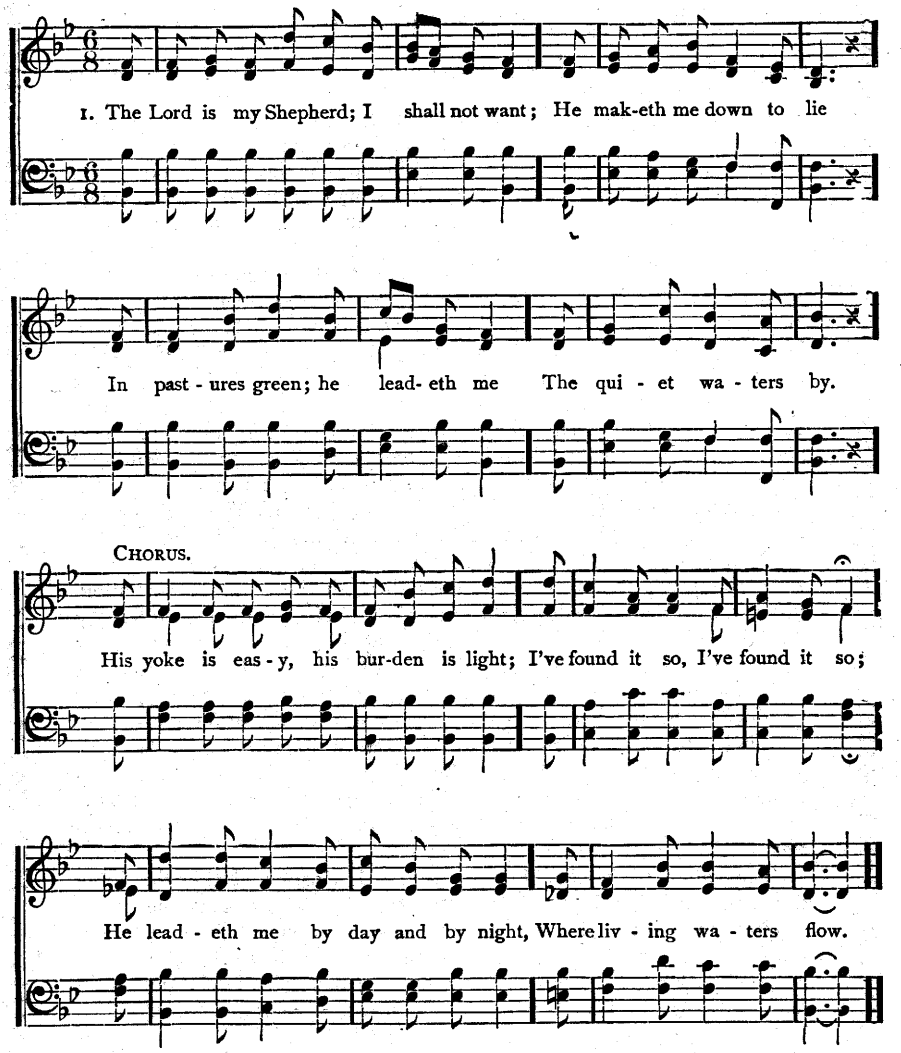
NO POET has ever stirred the souls of God's people so deeply as has the Psalmist David; and none of his Psalms has come closer to God's people in the way of comfort than has the twenty-third. Jehovah God is the Great Shepherd of His flock; and Jesus, the great Shepherd's Son, fully represents Jehovah, the Shepherd of this Psalm. Jesus is carrying out the great Program which Jehovah, the Chief Shepherd, mapped out at the very beginning, purposing it in Himself before the foundation of the world.

The provisions which the Divine Shepherd has made for His sheep are abundant and sufficient. They shall not want! He will guide them to the green pastures for their instruction in righteousness, their development of character, their comfort. He will lead them to the precious waters of life—the quiet waters of Truth which run deeply, and come directly from the Fountain.

First we are introduced into the *fold* of the Lord, as His sheep. Next is noted a development of character, the giving of new life as we walk the narrow way, by the strength which the Shepherd supplies, and under His protecting care. This is a growth in grace, in knowledge and in the Lord's likeness, which we must cultivate in order to maintain our position in His flock.

Later we note the Valley of the Shadow of Death, in which the entire human family has been walking ever since the fall. Father Adam and Mother Eve, created perfect, in the image of God, and blessed with life everlasting so long as obedient, lost that grand position through disobedience and began to descend into the Valley of Death. In this Valley of Death all of Adam's children have been born in sin, misshapen in iniquity; "in sin did their mothers conceive them." The shadows of death have grown longer and deeper as the race has continued onward; as we sing: "O sometimes the shadows are deep, and rough seems the path to the goal!"

The Lord's sheep are not exempt from walking through this Valley of the Shadow of Death. They have their full share of the trials and difficulties of life and its burdens. Indeed, they have more than others, because they walk the narrow way in the footprints of their Lord—the way of self-sacrifice, of obedience to the Divine will, which brings on them the oppositions of the world, which knoweth them not, even as it knew not their Master. Nevertheless, they have joy and comfort in the fellowship of the Shepherd whose rod and staff guide, comfort and protect them all the way, and eventually they shall dwell in the House of the Lord forever—in the Father's House on High.

The Lord is My Shepherd.

1. The Lord is my Shepherd; I shall not want; He mak-eth me down to lie
In past - ures green; he lead- eth me The qui - et wa - ters by.
CHORUS.
His yoke is eas - y, his bur-den is light; I've found it so, I've found it so;
He lead - eth me by day and by night, Where liv - ing wa - ters flow.

2 My soul crieth out: "Restore me again,
And give me the strength to take
The narrow path of righteousness,
E'en for his own name's sake."

3 Yea, though I should walk in the valley of death,
Yet why should I then fear ill?
For thou art with me, and thy rod
And staff me comfort still.

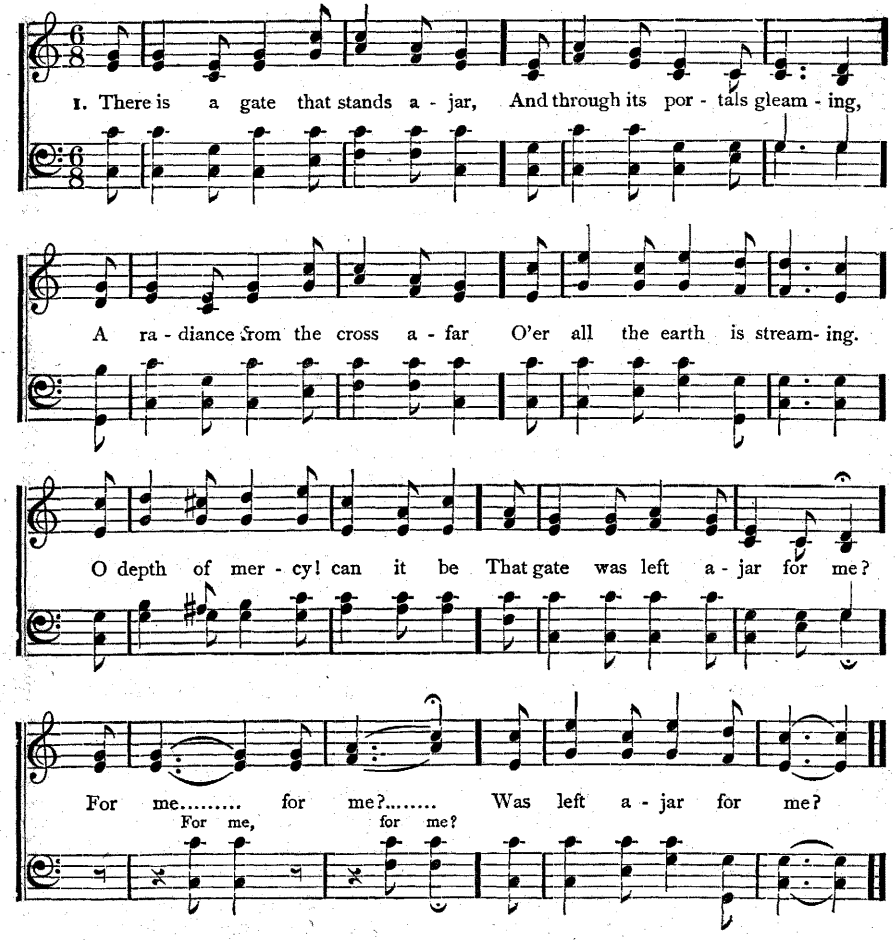
"There is a Gate that Stands Ajar"

THERE is much truth in this beautiful hymn, although it does not tell the entire Gospel Story. It merely pictures to us the High Calling of the Church, styled by St. Paul, "Our Heavenly Calling." It does not tell how, after the Elect shall have entered the Heavenly portals, God will use them in the blessing of the non-elect, during the thousand years of Messiah's Kingdom, nor of the blessings of restitution to the human image and likeness of God, that will constitute the salvation of the world.

The gate to Heavenly glory stands ajar to the Gospel Church alone. It was not open to those of ancient time—worthy though they were. Jesus, who left the Heavenly courts and riches, and for our sakes became poor, was the first to pass through the "gate ajar" referred to in this hymn. When the Apostle says of Jesus, "For the joy set before Him, He endured the cross, despising the shame," he refers to the glory of God's Plan which shone through the Heavenly gate to Jesus, inspiring Him to faithfulness in completing the sacrifice willingly undertaken. As a result of that sacrifice and that faithfulness unto death in obedience to the Father's will, God hath highly exalted Him, far above angels, to His own right hand.—*Philippians 2:8-11.*

A radiance of hope, a glorious *light,* has shone out over all the earth from the Cross of Christ. It shines through the Master's invitation, given directly and through the Apostles: "If any man will be My disciple, let him deny himself, and take up his cross daily and follow Me"; and then, "Where I am, there shall My disciple be." It is an invitation to suffer with Jesus for righteousness sake, and eventually be glorified by the Father, even as was He. "If we suffer with Him, we shall also reign with Him." *(2 Timothy 2:12.)* Jesus Himself sends a radiance into our hearts by His promise, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne."—*Revelation 3:21.*

The gate ajar implies that the gate will close—and this the Bible declares. Only a Little Flock is expected by the Lord as the result of eighteen hundred years of special invitation to those willing to follow Him in sacrifice, that they may share His Kingdom and glory. He is not expecting the world to join in. He has said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." But that Kingdom will not be given until the Little Flock is completed. When completed, there will be no additions. Under another figure, the Church is the Lord's espoused Bride; and at His Second Coming, the marriage will take place. He will have but one Bride—one Joint-heir in the Kingdom which is to bless the whole world.

There is a Gate that Stands Ajar.

1. There is a gate that stands a - jar, And through its por - tals gleam - ing,
A ra - diance from the cross a - far O'er all the earth is stream- ing.
O depth of mer - cy! can it be That gate was left a - jar for me?
For me..... for me?..... Was left a - jar for me?
For me, for me?

2 That gate ajar stands free for all
Who seek through it salvation;
The rich and poor, the great and small,
Of every tribe and nation.
O depth of mercy! yes, I see
That gate was left ajar for me;
For me, for me,
Was left ajar for me.

3 Press onward, then, though foes may frown,
While mercy's gate is open;
Accept the cross, and win the crown,
Love's everlasting token.
What depths of mercy! O how free!
That gate was left ajar for me;
For me, for me,
Was left ajar for me.

4 Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And praise the King of heaven.
O height of glory! yes, I see
A crown of life reserved for me;
For me, for me,
A crown reserved for me.

"Our Ever-Present Aid"

NOT EVERYBODY, not even every Christian, has the experience so beautifully and forcefully outlined in this glorious hymn. It is an ideal, but one nevertheless that is attainable—one that has been attained by mature saints of God. If at the first these sublime heights and depths of faith and trust seem to be entirely beyond the aspiring child of God, nevertheless let him not be discouraged. Christian character is a matter of development. The Apostle likens beginners to "babes in Christ," and tells us that they need "the sincere milk of the Word," the pure, simple truths of the Bible, that they may grow thereby—up to Christian manhood, strength, development of character.—*1 Peter 2:2.*

The difficulty with many of us has been, that we were not properly taught. We got the impression that the first step, of surrendering our will to the Lord, was the only step to be taken; that having turned from sin and accepted the Divine standards, the remainder of our journey would be a series of victories and failures to the end.

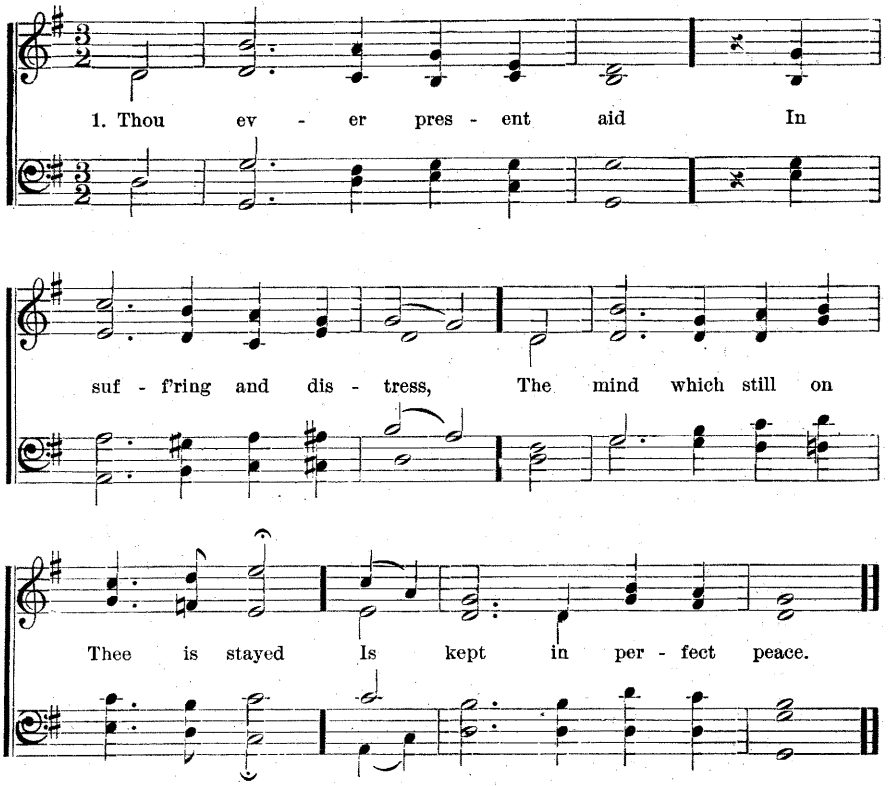
Now Bible students are realizing that this is a mistake, and they are searching for the path marked by the footsteps of Jesus and the Apostles, and by their teachings for the Church. Now we see that Christian *character* is to be developed, by patient perseverance in well-doing, by study of the Scriptures, by growth in grace and knowledge and love. Now we see that it is not only essential that we should be begotten of the Holy Spirit, but that afterwards we should bring forth "the fruits of the Spirit" in our daily lives, in our words, our conduct and our thoughts.

We see that the cultivation of "the fruits of the Spirit" is the main object of the Christian's life; that without these well developed he would not be "fit for the Kingdom"—he would not be fit to be a king to rule others, or a priest to teach and heal others, or a judge to reward or punish others, unless the fruits of the Holy Spirit had already been well developed in his own heart and life.

The fruits of the Spirit are manifest—meekness, gentleness, patience, long-suffering, brotherly kindness, love. "If these things be in you and abound," writes St. Peter, "they shall make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord, and thus an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—*Galatians 5:22, 23; 2 Peter 1:8-11.*

It is this Kingdom class, in an advanced stage of development, whose experiences of heart and life, of faith and obedience, are outlined in this beautiful hymn.

97 Our Ever Present Aid.

HAYDEN. S. M.

2 The soul by faith reclined
On the Redeemer's breast,
'Mid raging storms; exults to find
An everlasting rest.

3 Sorrow and fear are gone,
Whene'er Thy face appears;
It stills the sighing suff'rer's moan,
And dries the widow's tears.

4 It hallows every cross;—
It sweetly comforts me;
Makes me forget my every loss,
And find my all in Thee.

5 Jesus, to whom I fly,
Doth all my needs fulfil;
What though created streams are dry,
I have the fountain still.

6 Stripped of each earthly friend,
I find them all in One;
And peace and joy which never end
Abound in Christ alone.

"Watching for the Day"

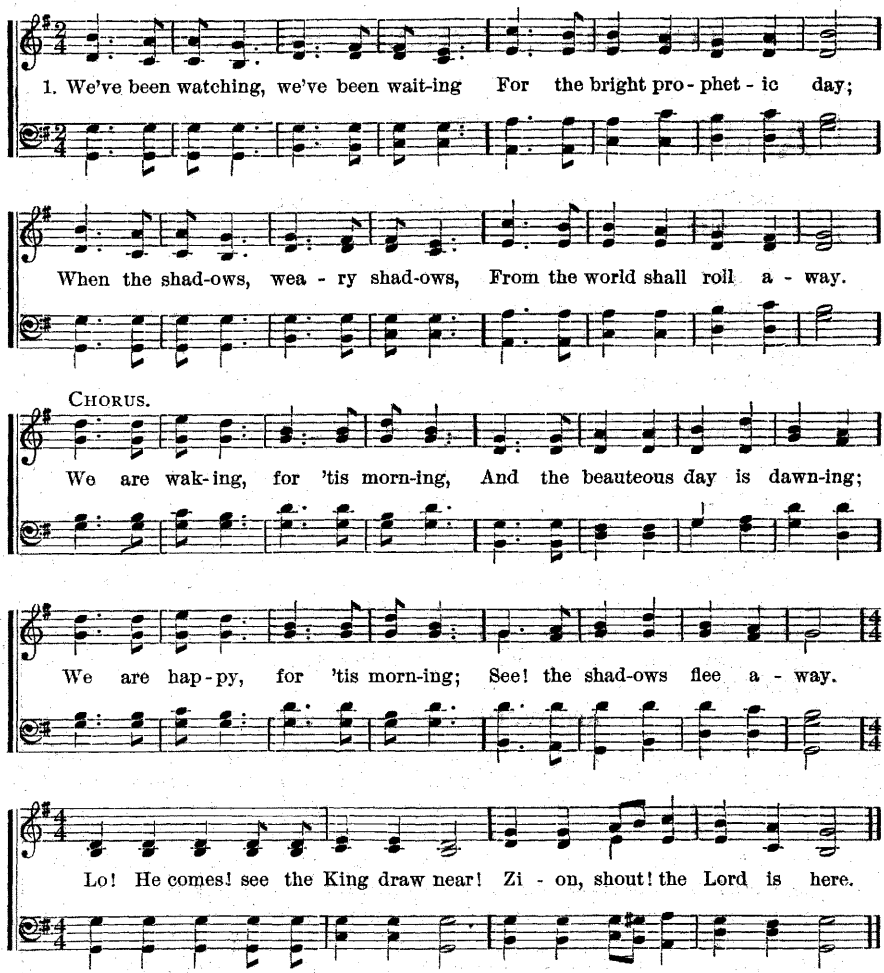
FOR EIGHTEEN centuries God's faithful people have been watching for the dawning of the glorious Millennial Day. They have realized that, as the Bible teaches, the world is in darkness under the rule of the Prince of Darkness, who now exercises authority through his control of "the children of disobedience"; and these, by reason of ignorance, weakness, etc., are much more numerous than the children of obedience.—*Ephesians 2:2.*

The followers of Jesus, through the testimony of the Prophets of the Old Testament, as well as through the words of Jesus and the Apostles, in the New Testament, have been expecting "the Kingdom of God's dear Son." They have never known how long the waiting time would be; but properly they have left the matter in the Lord's hands. From an earthly viewpoint it has been a long while since sin entered the world—over six thousand years! And it has been a long time also since Jesus died for the sins of the world—over eighteen hundred years! But the time has not been long from the Divine standpoint, the Lord declaring that a thousand years are but as one day with Him.

Now we begin to see the dawning of the New Dispensation, and perceive that the six great Days from Adam are already in the past. Chronologically we have entered the great Seventh Day, or Sabbath, which is to last a thousand years. We see that we have been in this great Sabbath time over forty years. And behold, what wonderful years these have been!—none like them ever before. Nearly all of our modern conveniences have come to us during this period. Gradually man is attaining greater freedom from necessity of toil and sweat of face, and has more time for self-development and improvement. The comforts of life are spreading in every direction, and the world is becoming very, very rich. By degrees the wilderness is blossoming as the rose, and the solitary places become like the Garden of Eden, as the Lord foretold.—*Isaiah 35:1; Ezekiel 36:35.*

These blessings are not coming in some miraculous way, but nevertheless are of the Lord. He is lifting the veil before the human mind; and lo, as if by magic, our fields are yielding their increase, artesian wells refresh the deserts, human skill is filling the earth with splendid flowers and fruits! Our streets and highways are replete with convenient arrangements for our comfort and transportation; and bring within our reach the treasures of the whole world.

With the eye of faith we see the shadows flee away. Not yet, however, has Messiah's Kingdom been fully established; nor has the Sun of Righteousness risen with healing in His beams, to scatter all the miasma of sin and death. This will not be fully accomplished until the Church shall be completed and glorified with her Lord; for He has declared that she, with Himself, is to be that "Sun of Righteousness," which is to scatter the world's blight and sin, so that all mankind may return to the image and likeness of God, lost in Eden, redeemed at Calvary.—*Matthew 13:43.*

We've been Watching.

1. We've been watching, we've been wait-ing For the bright pro-phet-ic day;
When the shad-ows, wea-ry shad-ows, From the world shall roll a-way.
CHORUS.
We are wak-ing, for 'tis morn-ing, And the beauteous day is dawn-ing;
We are hap-py, for 'tis morn-ing; See! the shad-ows flee a-way.
Lo! He comes! see the King draw near! Zi-on, shout! the Lord is here.

2 We've been watching, we've been waiting,
For the star that brings the day;
For the night of sin to vanish,
And the mists to roll away.

3 We've been watching, we've been waiting,
For the beauteous King of day,
For the chiefest of ten thousand,
For the Light, the Truth, the Way.

4 We begin to see the dawning
Of the bright Millennial day;
Soon the shadows, weary shadows,
Shall forever pass away.

Note.—ANGELOPHONE RECORDS omit verse 2.

FREE INFORMATION BUREAU

FOR ANGELOPHONE PATRONS

AS might have been expected, the advent of ANGELOPHONE HYMNS and RECORDS into thousands of Christian homes throughout the world has caused a general spiritual uplift. The old familiar airs of sacred song supply a musical treat, while the sentiment of the words touch the heart strings of the devotionally inclined. This is evidenced by the many letters received. We are pleased to have such testimonials—many, if published, would be of advertising value—although none will be used except by full consent of the writers. Nevertheless they indicate that our patrons are loyally helping to make known THE ANGELOPHONE records and instruments as was fully anticipated in "THE ANGELOPHONE WAY."

HYMNS CREATE INTERESTING BIBLE QUESTIONS.

A feature has developed, however, which we as a business concern would be at a loss to handle: Many of these valued letters contain Bible questions, and requests for spiritual aid. For example, one customer asks us for full Bible authority for that famous old Hymn "A Thousand Years of Coming Glory" (No. 50.) Another inquires why Hymn No. 80 declares the Church is "undivided" in view of there being many hundreds of creeds and denominations. Still another, who has just lost a loved one in death, pathetically appeals to us for further Scriptural light on Hymns 77 and 88.

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THERE WILL BE NO CHARGE WHATEVER FOR THIS SERVICE, and all questions are **gladly** handled under this arrangement. Our object is to create the greatest possible worldwide interest in our wonderful instruments and records, and we know the enthusiasm of our patrons is the best advertising medium.

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